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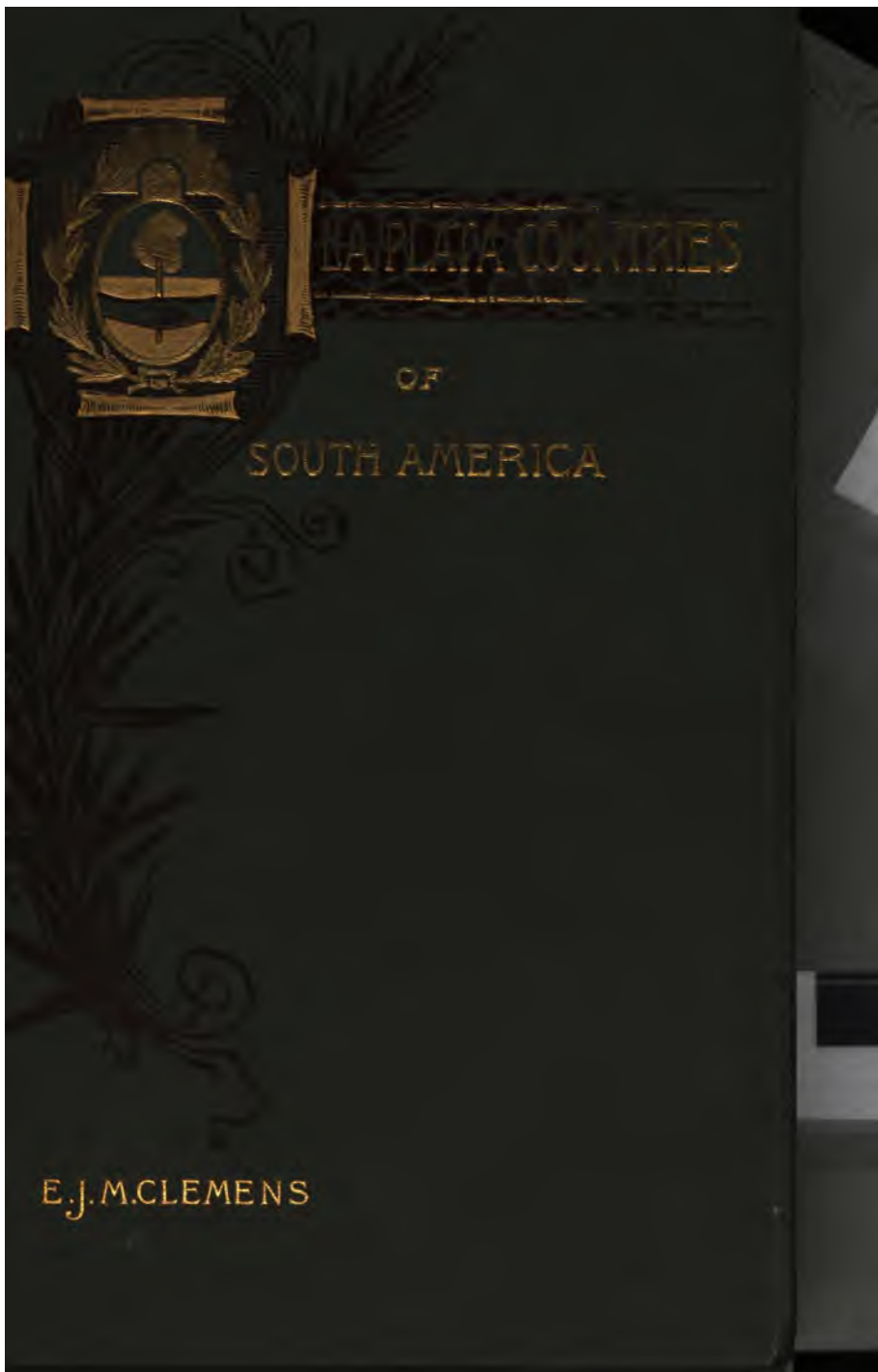
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LA PLATA COUNTRIES

OF

SOUTH AMERICA

E.J.M. CLEMENS



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*BY THE AUTHOR OF THIS VOLUME.*

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AS A FIELD FOR CHRISTIAN MISSIONS.

By E. J. M. CLEMENS,  
Recently Missionary of the M. E. Church.

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# LA PLATA COUNTRIES

OF

## SOUTH AMERICA.

BY

E. J. M. CLEMENS.

*ME Missionary*

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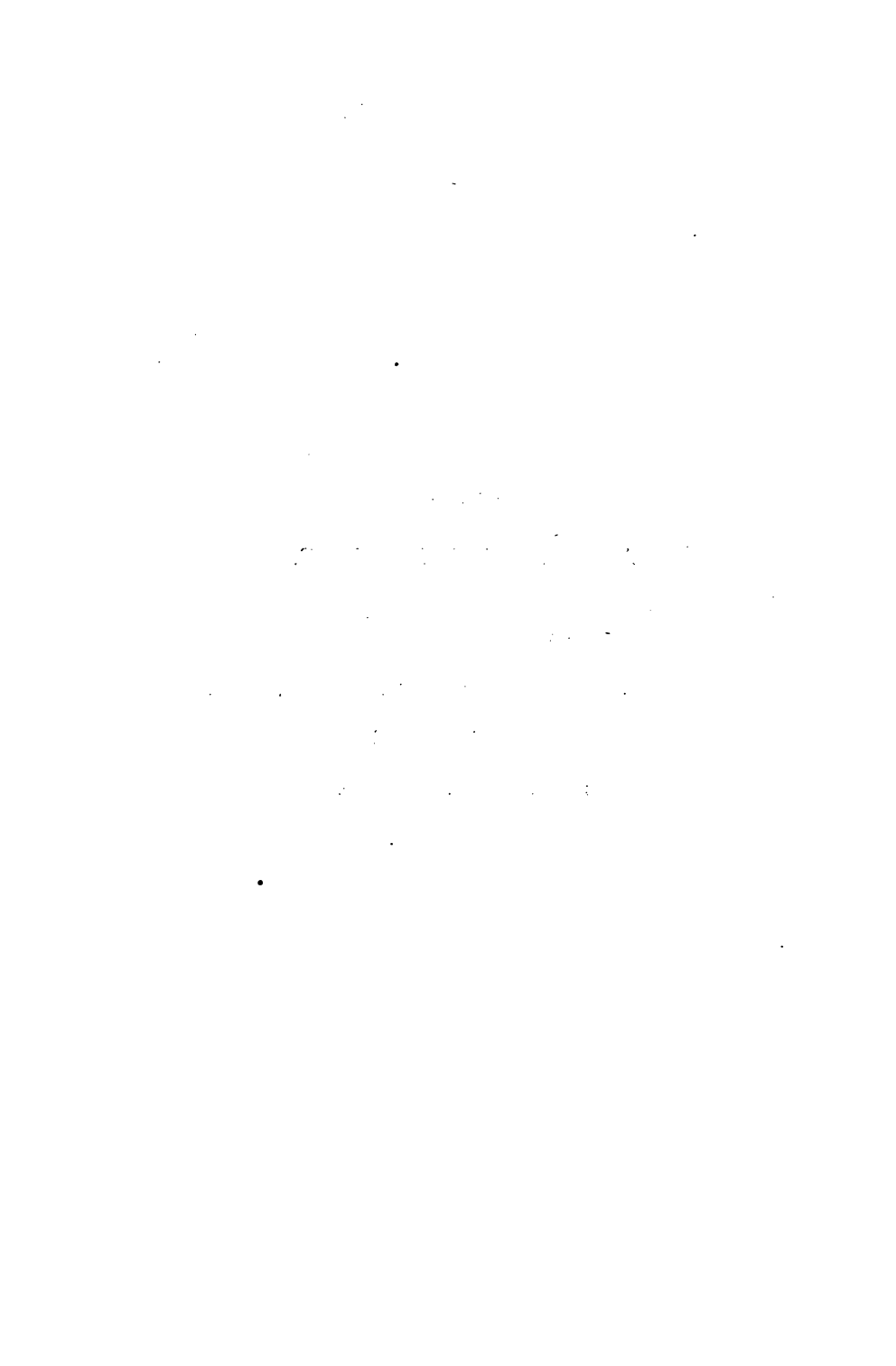


TO THE  
AMERICAN PEOPLE,

WITH THE HOPE THAT IT MAY IN SOME MEASURE CONTRIBUTE  
TO A BETTER ACQUAINTANCE

WITH THE NATIONS OF LA PLATA,  
THIS VOLUME

IS RESPECTFULLY DEDICATED.



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1. The first group of people who are interested in the study of the history of the world are the historians. They are people who study the past and try to understand what happened and why it happened. They use a variety of sources, including books, documents, and artifacts, to reconstruct the past.

2. The second group of people who are interested in the study of the history of the world are the archaeologists. They are people who study the past by digging up the remains of ancient civilizations. They use a variety of tools, including shovels, brushes, and sieves, to uncover the remains of ancient buildings, tools, and other objects.

3. The third group of people who are interested in the study of the history of the world are the anthropologists. They are people who study the past by studying the behavior and culture of ancient peoples. They use a variety of methods, including excavation, observation, and experimentation, to understand the past.

4. The fourth group of people who are interested in the study of the history of the world are the linguists. They are people who study the past by studying the language of ancient peoples. They use a variety of methods, including the study of ancient texts and the reconstruction of ancient languages, to understand the past.

5. The fifth group of people who are interested in the study of the history of the world are the geographers. They are people who study the past by studying the physical features of the earth and how they have changed over time. They use a variety of methods, including the study of ancient maps and the use of modern technology, to understand the past.

6. The sixth group of people who are interested in the study of the history of the world are the economists. They are people who study the past by studying the economic activities of ancient peoples. They use a variety of methods, including the study of ancient texts and the use of modern economic theory, to understand the past.

7. The seventh group of people who are interested in the study of the history of the world are the sociologists. They are people who study the past by studying the social structures of ancient peoples. They use a variety of methods, including the study of ancient texts and the use of modern sociological theory, to understand the past.

8. The eighth group of people who are interested in the study of the history of the world are the psychologists. They are people who study the past by studying the behavior and mind of ancient peoples. They use a variety of methods, including the study of ancient texts and the use of modern psychological theory, to understand the past.

9. The ninth group of people who are interested in the study of the history of the world are the biologists. They are people who study the past by studying the evolution of life on earth. They use a variety of methods, including the study of ancient fossils and the use of modern biological theory, to understand the past.

10. The tenth group of people who are interested in the study of the history of the world are the environmental scientists. They are people who study the past by studying the environment of ancient peoples. They use a variety of methods, including the study of ancient texts and the use of modern environmental science, to understand the past.

**PART I.**

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**A JOURNEY AND A GLANCE AT  
URUGUAY.**



## CHAPTER I.

### A JOURNEY.

WHEN, in the beginning of the year 1880, I was preparing to go to the Argentine Republic, I was surprised to find how little I knew of that country, and how little with regard to the South American nations is available to the general reader. I was even more astonished on learning that to reach my proposed destination, a journey longer than to India lay before me; that there were only four routes by which the valley of the Rio de la Plata—the southern twin of the Mississippi Valley—could be reached from the United States. The first of these, by steamer from some Atlantic port of the United States to Europe, and thence to Montevideo. The second, from San Francisco down the west coast to Valparaiso; thence around Cape Horn to Montevideo and Buenos Ayres. (By this route the traveller gets one degree more of latitude than if he should start from the equator and land at the North Pole, and for good count, gets  $21\frac{1}{2}^{\circ}$  over again. To avoid the repetition, he may leave the

steamer at Valparaiso and cross the Andes on mule-back,—in which case a minimum of personal property is an item worthy of consideration.) The third is from New York to Valparaiso by the way of Panama, and from Valparaiso either around Cape Horn or across the Andes. The fourth, by sailing vessel from an Atlantic port of the United States, direct to the La Plata. The most regular and commodious of these sail from Portland, with cargoes of lumber. By sailing-vessel route, the distance between the United States and the mouth of the Rio de la Plata is between seven thousand and eight thousand miles. The shortest route by steamer is more than ten thousand miles. By neither is the journey likely to be accomplished in less than two months, and by the former it may be indefinitely protracted.

I decided to go by England, as the cheapest and most expeditious way of reaching the desired point, and registered for Liverpool on "the safest ship of the safest line that ever ploughed the sea."

There could be no pleasanter spring morning than that on which we steamed down the East River and out into the broad Atlantic. Never was sky more unconscious of a frown, or treacherous sea more unsuggestive of a billow. But never were

pleasant auguries more ruthlessly set at naught. On the second day rough weather set in, and each succeeding to-morrow the waves grew more boisterous, each night the demons of the sea held more hideous revelry.

Before we hailed the Irish coast one life-boat had been carried away, and, as the sequel proved, two others had been hopelessly disabled. Then the goblins of the deep retired to their caves, and the human hearts they had buffeted were filled with thanksgiving.

At Queenstown the government inspector came on board, laughed at our dilapidated appearance, took a glass of grog, and climbed down the rope-ladder into his boat. Letters were sent on shore. The pilot came on board, and again we were moving on in high spirits.

With night, a thick fog settled down on St. George's Channel, and the ship crept slowly on, through the first and second watches, *feeling* for the clear water. Midnight! One; two; half-past, and "all is well!" Close upon the stroke of three; but the bell for three was never rung. An instant of quickened speed,—a sudden reversing of motion,—a raising of the ship; then an ominous hush! I waited the possible sixtieth part of an interminable

second, and then called "What is the matter?" No answer came from the watchman who had kept his nightly beat in the passage, so I left my berth to investigate. As I reached the cabin, the Purser came rushing down. "On deck, quick! Tell them all not to wait for anything! Get on deck as quick as possible! We are wrecked!"

On deck was pitchy blackness, rendered more intense by the glare of tar lights and the lurid flash of the distress rockets, and more hideous by the boom of the signal gun. All but two of the forty-two firemen had deserted their post and were surging up and down the deck panic-stricken. The passengers were ordered forward, and in trying to obey were beaten back by this grimy living wave. Then, across ship, only again and again to be thrust aside. Owing to the careening of the ship and the twisting of its iron bars, the first life-boat attempted could not be lowered. Others were at length let down and the work of filling them was begun. The ladies went first. Around the waist of each a rope was tied; then she clambered over the deck-guard, clung to a rope-ladder, swung over the dark abyss, and was caught by a sailor, who deposited her at his feet in the life-boat. "The children next," called the Purser, after the first lady



had been lowered. But two little girls clung together, saying firmly, "No, no, we will not go till mamma does. Because the other time they put us in a boat and she did not come!" It was the second time the "little family" had been wrecked within a month in trying to get back from America to their English home. Those let down last afterwards described it as dreadful to stand on deck and watch the slow sinking of their companions into the gloomy depths, lit up only by flashes of the tar light. Those first lowered described the sensation as agonizing, as they sat in that gloom, almost holding their pulse-beats with suspense, and saw one after another swinging over them. Under such circumstances it would be hard to say which is more heroic, or shows the greater self-abnegation, she who waits till the last, or she who willingly goes first. While the ladies were being thus assisted, the gentlemen passengers were clambering down rope-ladders to the boats assigned them. When I stepped into the life-boat, I found myself nearly knee-deep in water. Then began a great outcry. "Another boat, ho! another boat! This one is sinking. Quick, another boat!" As speedily as possible another boat was brought around, and those who could not help themselves were picked up

in strong arms and tossed over into it. All the little belongings that had been clung to thus far, and the blankets thrown down for our protection, were lost in the transfer. This second boat was rapidly filling. Again came the frantic order from the upper deck, "For God's sake push off!" But whither should we go? The boats spun around and around, trying to go, no one knew whither. At length one struck off towards the dim outline of the rocky coast, and after long search found a small cove into which it entered. By wading through the surf nearly breast deep and clambering up a steep bluff, the men found human habitations, but were not suffered to enter, and shivering with the cold, seeing no better refuge, they waded back to their boat. Through all the weary hours, from three o'clock till day, no human being came out on that thickly-settled coast, in answer to the distress signals, to offer help or to show one glimmering ray of human sympathy.

The boat to which I had been consigned, having both ladies and gentlemen, struck off towards a light in the distance. In the confusion, and under cover of the darkness, eleven firemen had slipped down the side of the wreck, making twenty-nine persons in a boat designed at its best estate to carry

only fifteen. Now it stood sorely in need of calking. This being out of the question, bailing alone remained. The firemen refused to assist in bailing or to help at the oars. Only three sailors had fallen to our lot, and the prospect was not flattering. Signs of mutiny were rife. Harsh words were bandied between the infuriated men and the powerless officer in charge. "I will report you when we get to shore," said the officer to the burly ring-leader seated in the bow. "Humph! You're not at shore yet!" was the threatening retort in a demoniac tone.

Then another sound broke on the ear. At first, a soft, broken sound, but growing stronger as one tremulous voice after another joined in the refrain—"Nearer, my God, to thee," "Jesus, lover of my soul," "Rock of ages." The fog had turned to rain, and was pouring down on us. The water lacked only a few inches of filling the boat, and the revolving light in the dim distance seemed to grow no nearer. There appeared no human probability that the boat could reach the shore. Every passenger fully realized the situation, but no one spoke of danger. Every one was in the most uncomfortable position, but no one spoke of discomfort. During all those dreary hours not a groan was uttered.



As the singing continued, creeping along in the darkness that seemed as though it never would grow light, the spirit of mutiny died away, the men began to bail with a will, and volunteered their help at the oars. Finally, when daylight struggled through the clouds, and "Pull for the shore" sounded cheerfully over the water, the seamen joined in the song, and when that was ended, suggested "America," a compliment that was responded to by as hearty a following of "God save the Queen;" and when, after six hours of rowing, we drew near to the Holyhead pier, "Praise God from whom all blessings flow" floated out on the morning air with as deep thanksgiving as the words have ever voiced since Luther's grand anthem sounded through Germany.

The Holyhead Breakwater is one of the boasts of British engineering. The Holyhead Light-house is one of her marine wonders. The Holyhead Harbor is the best on the Welsh coast, and the town the commercial emporium of the principality.

As our boat neared the pier, the keeper of the light-house stood on it, surveying us without the formality of an eye-glass.

"Where is the best place to land the ladies?" called out the officer.

"Steps," was the laconic reply.

"They are ill and faint. Can we land them anywhere near a hotel?"

"Don't know."

"Are there steps farther up?"

"Yes."

"Is the tide so we can get to them?"

"You can tell by trying;" still without taking his hands from his pockets, or showing the least sensibility.

As the tide was ebbing, it was thought best not to try to reach the upper steps, but stop there, cold and stiff as all were from their long sitting in cramped positions. Frowzy women and dirty children stared at our little procession dragging itself forlornly along in search of shelter, until the Marine Hotel hid it from view. Judging by the ample bar and empty larder, strong drink is the "staff of life" in Wales, and also its crutches. The firemen availed themselves of "fire-water," while the passengers pleaded for fires, and three or four hours later the replenished larder furnished an agreeable episode.

The tug "Sea King" picked up our scattered companies and took us on to Liverpool with a hearty good-will to make us as comfortable as possible. A tin pail constantly boiling on the little cabin stove brewed cocoa for our refreshment, which

was served from mouth to mouth in the solitary tin-cup and a tea-cup that bounded the possibility of elegance, and the cake thoughtfully brought from the steward's store was an unquestioned bond of equality.

Late in the night a grotesque company—drunken firemen, forlorn seamen, exasperated officers, hurrying police, bewildered revenue collectors, and draggled, half-clad travellers—filed through the Liverpool custom-house. One by one the figures disappear, and clattering cabs rumble away from the floating docks.

THE JOURNEY CONTINUED—LEAVES FROM MY  
DIARY.

*June 15, 1880.*—Last night left London by ten P.M. train for Liverpool, in the early twilight, and at ten this morning found myself once more "with only a plank between me and eternity." The purgatorial lava that soughs and surges through the caldron that the Greeks called a stomach, as we roll over the Bay of Biscay swells, makes thoughts of time less tolerable.

*20th, 8 P.M.*—Passing the Madeira Islands, that are faintly outlined against the horizon in an embankment of feathery clouds, which mount to the zenith and are piled about the moon in roseate

heaps. Within the week the day has shortened itself an hour at each end. At nine o'clock the bright evening tints are fading.

22*d.*—The morning sky was threatening, but the sun broke through the clouds and scattered the calm sea with a million golden points of dancing, sparkling light that involuntarily suggested the simile, that grand poem of the ethereal sea :

“The myriad stars the gold dust are  
Of thy divine abode.”

There is now no twilight. The full moon takes the place of the setting sun. But for the moon we would be in midnight darkness within fifteen minutes after sunset.

23*d.*—Gray sky, gray sea, not a ship in sight, not a fish, not a gull,—nothing !

24*th.*—Same as yesterday.

25*th.*—Repetition of the 23*d.* Crossed the Tropic of Cancer.

26*th.*—Flying-fish killed by alighting on the deck, and served for dinner. Almost dark at seven P.M.

27*th.*—Cast anchor before St. Vincent, the principal settlement of the Cape Verde Islands, on the island of the same name. Twenty vessels were at anchor in the bay when we arrived, one bearing the



stars and stripes. This is a pretty sheet of water, well sheltered from winds by the surrounding islands that present a jagged outline to the coast. At the entrance, Bird Rock lifts its conical head to a considerable altitude and varies its outline at every movement of our floating castle. Separated from St. Vincent only by a narrow channel, the fertile island of San Antonio stretches along one side of the bay. Canoes laden with pineapples and bananas put out from it and hasten toward us in quest of purchasers. As far as the eye can reach, St. Vincent is a mere ridge of yellow, rocky hills with scarce a sign of vegetation. The town of about three thousand inhabitants hugs the shore in an opening of these yellow hills. The only occupation is furnished by vessels that put in here for coal.

Although this group of islands is one of the few outlying remnants of the "Four Kingdoms" that Portugal once boasted, and the mass of the inhabitants are the descendants of the Portuguese and conquered natives with whom they amalgamated, and although all business transactions must conform to the cumbrous tedium of Portuguese methods, the bulk of trade is in the hands of the British. The coal is brought from British mines



in British vessels, and stored here for British gains. But the handling is by Portuguese, with Portuguese despatch. On an average it requires twenty-four hours' labor of fifty men to discharge one hundred and fifty tons in the hold of a ship, which lies half a mile from shore, or farther. The coal, filled in gunny-sacks,—about thirteen sacks to the ton,—is towed out to it in tub-like iron-clad barges. Two or three sacks at a time are hooked to the ship's crane and drawn up by the "nigger engine." The attendant St. Vincentese laborers catch them and empty them by hand into the hold. While cubic feet of coal accumulate below, cubic yards of coal-dust accumulate on deck, until it is hard to distinguish Portuguese from Englishmen, whites from blacks.

The last three barges were towed out together and had been emptied, when, through the dense clouds of dust, we were treated to a rare bit of impromptu acting—"true to the life:" the only action with the semblance of life in any way connected with the business that had for two and a half days "dragged its slow length along." By some oversight the steam-tug started towards shore with the three barges in tow, and straightened the cable connecting them, when it was discovered that

the last one was still tied to the ship. Stopped by the cable's strength, the occupants of the three barges rushed back and forth, wildly gesticulating, their loose cotton garments fluttering in the wind, while stray bits of coal flew from barge to barge and struck the water in hopeless ineffectiveness. The utter unintelligibility of the torrent of sound that poured from all mouths at once, accompanied by indescribable grimaces and contortions, left a vague wonder whether a scene from the "Inferno" were being enacted, or "the missing link" found. At last the tug came back. Two men from it ran through the barges, cut the offending rope with a hatchet, and as hastily retreated to seemingly safer quarters than within arm's length of their excited companions. The babble of excited altercation floated back to us as our own engine began to add its volume of smoke to the overhanging darkness, and our prow was once more turned toward the Southern sea.

The San Antonio divers furnished the passengers with diversion while waiting for the coaling. Nude boys came in skiff-loads, and a short distance from the ship leaped into the sea regardless of the sharks, with which they disputed the watery element. Some swam all the way from their islands to join in the

"variety performance," which is extremely ludicrous. The audience on deck pay for the show by bits of money thrown into the water. When a penny is thrown, down the divers swoop after it, like a flock of gulls after a crumb. The successful competitor thrusts the coin into his mouth (the only pocket his wardrobe affords), and, coming quickly to the surface, motions to throw him another. Nor do these enterprising youths hesitate to suggest to their audience that silver is more easily seen in the water than copper. One coin was so nearly the prize of each of two contestants, that an altercation ensued, in which he who had failed seemed to accuse the winner of unfairness, and as a final argument in the case, seized him by the throat and choked him until the coin dropped from his mouth. But before he could take advantage of the stratagem, another little fellow darted under them, secured the prize, and swallowed it. Spoiler and spoiled showed an equal inclination to choke the interloper, but when his opened mouth showed the uselessness of further action, all faces and all hands were again directed toward the deck for a new bait. Like all well-organized troupes, when the audience grew thin, the company moved on.

28th.—Latitude 13° north, dark at seven P.M.

29th.—Excessively hot. Reached the rain-belt at four P.M.

30th.—Bade good-by to the North star and hailed the Southern cross.

July 1st.—Dead calm. "If a whale would only spout!" "or a Portuguese man-of-war come to the surface!" "anything to break this dreadful monotony!" Such is the substance of conversation. A sail-ship on the horizon. The captain says it may lie there two months without catching air enough to fill its sails.

2d.—Sighted St. Paul's Rocks, latitude 55' 45" north, longitude 29° 21' west from Greenwich. Immense volcanic rocks incrustated with white calcareous matter, five hundred miles from the nearest point of any continent and three hundred miles from the nearest island. They would be undesirable neighbors in a storm.—Two gulls.—The sail of a northern-bound vessel.—Cool breeze.—Slight swell. Five P.M.—On the equator—Neptune declines to make us the time-honored visit.

3d.—Crossed the western ocean current on its way from the Cape of Good Hope to the Gulf of Mexico, to be transformed into the Gulf Stream. There is a noticeable difference in the atmosphere since we left the sun loitering about the Tropic of Cancer.

*6th.*—For three days have been rolled and bumped and thumped across the tropics until my body is a mass of bruises inflicted by the wall of my state-room and the plank that holds me into my berth. Such attitudinizing does not increase one's feeling of self-complacency.

*9th.*—Dead calm for two days, but a storm is prophesied.

*12th.*—The prophecy has been fulfilled. Thursday noon we were again rolling. All night and the next day and the next huge waves broke over the ship's sides and bellowed under the cross-beams. Anon, a counter wave got under the stern, tossed it in air, and hissed along the keel. Then a head-wind would snatch the main-mast and scream through the rigging, "Have more dignity than to make fishing-tackle of yourselves."

*Later.*—The storm has lulled, and a few sallow mortals emerge from their rooms in quest of a corner of dry deck. But the "seas" that are "shipped" every few minutes drive them in again. Have made two hundred and twenty-four miles in twenty-four hours. Sunset at five P.M.

*14th.*—Dense fog. Got ready for the life-boats. Supposed to be fifteen miles from the Brazilian Coast Reef.



15th.—Last night we had the most terrific thunder-storm I have ever known. As I clung to the side of my berth, I caught glimpses through the port of a sea ablaze with phosphorus. Pitch blackness everywhere, save the glare of the lightning and the gleam of the waves.

Ten A.M.—The storm continues. A pilot has been taken on board. This is rarely done by steamers in this part of the ocean. Pilot-boats frequent these waters for the accommodation of sailing vessels, but one is rarely hailed by any other craft. However, in this continued altercation of fogs and furies, our captain has grown haggard. It is a relief to him to have a fresh eye with him on the bridge, especially as it is now ascertained that our ship has been driven thirty miles from its course.

One P.M.—Signs of clearing.—Hope revives.—Pass a shoal of fur seals.

Four P.M.—*Pampero*\* coming up.

Five P.M.—Have been compelled to anchor ten miles from Montevideo Bay. The waves lash over us at a rate that leaves all that has gone before as child's play in comparison.

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\* The *pampero* is a severe wind-storm from the southwest.

16th.—The officers agree in assuring us that there is one blessing about a *pampero*, it never lasts long. The statement is true of the one we have experienced, as compared with

“The lengthened sweetness long drawn out”

of the ocean swells that have preceded it. The distinction is that the *pampero* is a land breeze that affects only the river. And it now transpires that we have sailed a hundred miles on the Rio de la Plata, without my suspecting that we had left the ocean. At nine o'clock this morning we cast anchor in Montevideo Bay, six miles from the Queen City of the South Temperate Zone, with as clear a sky arching over us, and beneath us as calm a blue, tinged with emerald, as gave me their benediction at the beginning of the ten thousand seven hundred miles of sailing, now happily at an end.

The city looks beautiful in the distance, stretched in a semicircle around the curves of the bay, flanked at one extreme by the little mountain that gave it its name, and at the other by a strip of white sandy beach. As its towers gleam before us in the morning sun, it is hard to realize that few decades have passed during its whole history without its walls

being battered by besieging armies, and its streets drenched with the blood of contending factions.

Not a sanguinary hint, not a hostile suggestion is now apparent, and we welcome the approach of the *bote de despensero* by which we are to reach the shore. It has a seating capacity for from twenty to thirty persons, and storage for a ton or two of freight. In the centre is a mast from which a square sail is rigged. The crew consists of two semi-naturalized Genoese, one of whom steers and the other takes care of the sail. As it veers from side to side, and its base pole strikes here a shoulder and there a head, we could almost wish he would give a little attention to the passengers. But the wish is hardly formed when a volley of unintelligible apologies shows that the thought does him injustice. And before the apologies are ended, another blow in another quarter calls them all out again. I attempt a conversation, which, between their broken Italian and my broken Spanish, bids fair to yield me some convenient bits of information, until we begin to get the threads of each other's discourse only to find that we are talking upon different subjects. After repeated efforts of this kind, always with the same result, the *bote* draws up to the slippery steps of the pier, from which



the tide is receding, having made the six miles in an hour and twenty minutes. The pier extends from the point of the little peninsula that, until within a quarter of a century, contained the entire city. A short walk brings us to the customs-house, whose open door now courts our entrance. It is a two-story stuccoed building, than which many inferior ones may be found in cities of the United States not without considerable commercial pretensions.

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## CHAPTER II.

### SCENES IN MONTEVIDEO.

PATIENCE is a cardinal virtue. There may be better places for acquiring it, but there can be none better for practising it than the customs-house whose portals so invitingly beckoned us. But the moment the traveller has received the polite intimation from the customs officer that the freedom of the city is his, half a dozen *chancaderos* are ready to pounce upon their prey. The *chancadero* is the compeer of the Jehu that haunts the suburbs of railway stations in the United States. But he

flourishes no whip in the face of his victim, neither points to yellow omnibus nor tattered "hack" and vociferates "Kurrij! Kurrij!" His humble aspiration is to carry hand baggage, a self-service which, in the glamour of this land of independence, liberty, and equality, to a gentleman or lady would be an un-to-be-thought-of degradation. Custom exonerates the *chancadero* from that superfluity of attire that insists upon adding the burden of a cockade to the honor of a whip. His feet, guiltless of stockings, are shod in *alpergatas*, the Spanish-American canvas shoe with braided straw soles, which is held to the foot with a strip of blue or red cotton cloth, wound around the ankle and crossed over the instep. His short, loose cotton trousers are girt about his waist with a cotton string or leather thong, over which in many folds is wound a long, broad girdle, that serves a variety of purposes according to the demands of his carrying trade. His open shirt-collar thrown back exposes his tawny chest, and a bright cotton handkerchief loosely knotted around his neck serves him for the many purposes for which baskets are elsewhere used. At the market, he drops the beefsteak and onions for his patron's breakfast into this handkerchief, just as naturally as he and his companions slip their loosened girdles

under his piano-forte and around their necks and march off with it on moving day. A canvas cap, a colored turban, or a slouch hat completes his costume. A stranger may be deceived by his protestation that he will carry any hand baggage for a certain amount and be therewith content, but a resident, never. If the few pounds chance to be in several packages, and, with all the motions of a jumping-jack thrice repeated, he asserts his ability to carry them on one arm, there is no cause for surprise if he distributes them among his companions, and each demands for his part of the service the original amount stipulated for the whole. It is a legitimate mode of complimenting one on the acknowledged superiority of his social position, and profiting thereby. If his demand be granted, his outstretched hand still waits for a *ñapa*, for which he pleads volubly. But if his demand is not granted, his thanks for what he does get are expressed as profusely as the most copious language will admit, and he goes off apparently as happy as if he had received the whole.

Cabs made in England wait a beckoning finger, and when the signal is given a *chancadero* hastens to open the door, for which he expects a coin. He may then run along keeping pace with the carriage

to the end of the ride, regardless of distance, ready again to open the door and receive another coin. The charge for a cab is one dollar per hour, *chancadero* not included.

The first impression received in Montevideo is that no one is in a hurry.

The shifting scenes in the Uruguayan capital are not fac-similes of those enacted in New York. A baker passes on a mule that would be no credit to a freedman's plantation after the army worm, the chinch bug, and the grasshopper had been through his section. The *panadero*, happily unconscious of such comparisons, trots composedly over the cobblestones, carrying his loaves in two enormous cowhide pannier baskets swung across his mule, above which he sits sidewise on an indescribable looking something that does duty for a saddle. Close at his heels is a milkman with his cans strung by the side of his steed in pouches made of strips of rawhide. Down a cross street comes another with chickens tied by the legs and dangling at the sides of his Rosinante. And there yet another, with hairy cowhide baskets only less capacious than those of the baker, and half a dozen hens sitting on each. His stentorian voice informs housekeepers two or three squares in advance that there are fresh eggs in the

baskets. It is midwinter, but everywhere men are walking about leisurely selling flowers, everywhere women promenade the sidewalks with lace thrown over their heads, tastefully fastened to the heavy braids of their jet-black hair, and carrying that indispensable part of a Spanish lady's wardrobe, a fan, which here serves all the purposes of a parasol, and on narrow sidewalks is much less in the way.

Next to Rio de Janeiro, Montevideo is the finest city in the world south of the equator. Its site is all that could be asked for a great commercial emporium as well as for the local habitat of a cultured and æsthetic humanity. It stands out boldly on a rocky peninsula that rises gradually as it recedes from the shore and then declines more gradually to the bed of a little stream that empties into the bay about two miles above the point. Thus the entire site of the city has a natural surface drainage and the best possible facilities for the most perfect underground sewerage. Despite the imperfection of the latter, Montevideo is a clean and, consequently, a healthy city. The pelting rains that drench its paved streets and force all surface accretions into the sea, leave them with the appearance of having been cleansed with broom or scrubbing-brush. The streets are all paved with cobble-stones and, gener-

ally, the sidewalks with broad flag-stones. In some parts these are also paved with cobble-stones, although, more usually, where flag-stones are not in use, tile or brick take their place. The old walled town of three centuries' growth was confined to the peninsula, which is only one mile long and a little more than half as broad. In it the streets are narrow and irregular, and the sidewalks almost disappear. This section is now densely packed with business houses, especially shipping offices and other buildings connected with marine interests, plentifully interspersed with drinking establishments.

Until the treaty of 1859, by which Great Britain, Brazil, and the Argentine Republic guaranteed the independence of Uruguay, Montevideo felt the necessity of a continual readiness to repel a bombardment, and the surrounding wall was surmounted by guns. With the unwonted tranquillity that followed that treaty, the guns fell into disuse, but the wall was not wholly removed until 1875, nor are the marks of its whereabouts yet entirely obliterated. When the city outgrew those swaddling bands, it gave breadth to its thoroughfares commensurate with the expanding thought of a people who had sprung into national being. Calle Florida, which marks the end of the old and the

beginning of the new city, is sixty feet wide, and the same liberality of territory extends to many others. Calle Diez-y-ocho-de-Julio (18th of July), or, as it would be called in the United States, "Independence Street," is one hundred feet wide and two miles long. It begins at Government square,—the *plaza* of the old town,—crosses Calle Florida at a right angle, and ends in another public *plaza*, of equal size. The first serves as a review ground for government troops. The last is gorgeous with beds of flowers and delightful with the shade of subtropical trees and shrubs, to the enjoyment of which smooth winding walks invite the pedestrian. Midway between these is yet another *plaza*, in the centre of which is the only public monument in the Republic of Uruguay, the *Statue of Liberty*, on a fluted column forty feet high. The whole length of the street is nicely paved, and the broad sidewalks are flanked by double rows of paradise and palm trees. These, in their turn, are flanked by the most aristocratic business houses of the city, especially retail dry goods and jewellers' establishments.

The people have not lost the relish for public pageants sedulously fostered by the Spanish settlers for three hundred years in the New World,



and for three times three hundred by their ancestors in the Old World. For these, no better accommodations could be asked than are afforded by Calle Diez-y-ocho. It is always beautifully lighted at night with gas, but on occasion of the grand *fiestas* no expense is spared to make it magnificent. Tasteful draperies hang from every balcony. Bright-colored cambrics are draped across the street from balustrade to balustrade of the flat roofs, and from tree to tree. From the branches of the trees also depend hundreds of bright paper lanterns and globes of light of every device. At intervals arches span the street with fanciful designs in gas jets. Through this glare of light in this fairy-like scene, the long procession moves up one side of the street and down the other to the sound of music. The many events, religious and political, that are scrupulously celebrated leave few weeks without a procession. That of the 18th of July, the anniversary of the Uruguayan declaration of independence, calls out the greatest enthusiasm and the most lavish expenditure.

The common building material is a coarse, hard-baked brick, measuring thirteen inches in length, six in breadth, and two in thickness. It is so porous

that the humidity of the atmosphere easily penetrates the houses through the walls and any dampness of the ground as easily rises through the floors. The walls are plastered both outside and in, ornamented with a profusion of stucco designs and plaster-of-Paris mouldings, and color-washed in every variety of shade from deep red to pale blue, canary color, and lavender. Formerly the political colors, red and white, were conspicuous. Now they are in a measure giving way to shades of brown and slate, more grateful to the eye. Window and door-facings, thresholds, and stair-steps are of Italian marble in all the best class of buildings. Dwellings are built around an inner court, called a *patio*,\* after the Moorish style of architecture. Fifteen French feet is the usual width of a room and height of a ceiling. Except the one or two looking on the street, the rooms are lighted only by glass in the upper half of the double door opening into the *patio*. No front yard or tiny grass-plot separates the city home from the sidewalk. The family is protected from possible depredations from that quarter by iron gratings over the windows, called *rejas*. Many *rejas* are of artistic design. Many are

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\* Pronounced pat'-e-o.

merely straight iron bars. In either case, much time is required to overcome the impression of a prison made by them and the continuous walls, there being no spaces or area walks between the buildings. An occasional new house without the *rejas*, or with them only on the lower part of the windows, indicates an increased sense of security among the people. On the principal streets a fair proportion of the houses are two stories high. In this case each story is a separate dwelling, and the *patio* of the upper house is the roof of a part of the lower one. A balcony overhanging the lower *patio* supplies to the upper dwelling the place of the "hall" in a North American house. The *patio* serves the same purpose in the lower house. In the more pretentious houses the *patios* are paved with marble, two or three colors often being formed into simple mosaic patterns. Sandstone, limestone, and granite are also used. More common than either is the *baldosa*, a glazed tile rather more than an inch thick and eight inches square. In the poorer houses common building brick suffices for both *patio* and floor. The *baldosa* is the common roofing material. The roofs are flat and surrounded by a wall or balustrade from two to three feet high. But little timber is used in the structure, except for rafters to

support the *baldosa* roofs, doors, and window-sash. New and expensive houses have wooden floors, the sawed flooring for which comes from the United States. Window-glass is brought from France, and the necessary iron fixtures mostly from England. Two-story houses have a balcony overhanging the street, from which groups of ladies often manifest a lively interest in the passing events of this mundane sphere. An occasional *mirador* rising from the roof gives a small room, with or without glass enclosure, for the same purpose. When the heat of the sun is not too intense the roof furnishes a pleasant promenade for older people and a play-ground for the children, where, as they inhale the invigorating ocean breezes, the eye may wander over the broad expanse of roofs—where, perchance, other happy groups are assembled—out on the bay filled with sails from many lands, and around the curve of the coast where the first glimpse may be had of the incoming steamers. The sunlight fades away, and one by one the stars come out in the clear sky. The moon sheds down its silvery radiance. Friends, perhaps, are added for an hour to the family group on the house-top. A little servant brings up the *maté* cup, which passes from hand to hand, and the fragrant tea is leisurely sucked through the silver tube, as the soft murmur

of voices mingles with the sough of the surf. Little eyes grow heavy, and one by one little heads are laid to rest and hands are clasped in those of the angel of sleep. The rumble of carts and all the harsher sounds of busy life die away. Pleasure-seekers return from theatre and *turtulia*. Now only the watchman's prolonged cry is heard: "*L-a-s d-o-c-e h-a-n t-o-c-a-d-o y t-o-d-o s-e-r-e-n-o*;" and at last, under the pale moonlight and guarded by the sea, the city sleeps.

Of the inhabitants of Montevideo, of Uruguay, and of all the La Plata, there are two distinct classes, the *gente decente* (literally decent people) and the *peñons*, or laborers. The first includes the pure-blooded descendants of the original Spanish settlers. They engage in war, politics, the learned professions and commerce, but never in any kind of manual labor unless driven to it by dire necessity, and even then few indeed but would prefer genteel dependence or even beggary. They are fastidious in dress, punctilious in etiquette, dignified in demeanor, suave in conversation, haughty in their self-esteem, and a trifle vain of long, transparent finger-nails, which the dandy sometimes cultivates till long enough to make a pen-point. The ladies dress elegantly in European styles and fabrics, are

social, vivacious, and versatile in conversation, dance gracefully, are devoted to music, embroidery, religious exercises, and *maté* drinking, and leave household care to their servants. The *peon* is the descendant of the conquered, amalgamated, or *reduced* Indians. He has never been anything but a laborer, a species of beast of burden, and rarely shows an awakening aspiration for a better lot. In both classes there are an infinitude of grades, but the labor line divides the two as distinctly as the color line separates the freedman and white citizen of the United States. One class absorbs the learned and mercantile residents from other countries, the other the laboring emigrants, who, however, have a better prospect of eventually overstepping the dividing line and joining the upper class. Numerous servants of the one class are essential members of the household of the other. Even the poorest of the *gente* must contrive to be able to allude to some one as "my servant" in order to retain his self-respect.

The *conventillo* is the home of the laborer. This is a row of rooms without communicating doors. Each room is occupied by one or more families. The inclosed ground called a *fondo* is left unpaved, and is occupied jointly by all the families. An



ordinary dwelling-house, when it is no longer fit to rent to a wealthier tenant, is often turned into a *conventillo*. As the walls are continuous and the *rejas* shield all windows alike, except in superior finish, there is no street distinction between the homes of the poor and the rich. It is only by glimpses through the gratings of open doors or windows that a hint is given of the life beyond. To all alike, every class of family supplies is taken in through the street door. Rarely, indeed, is there any other entrance. A horse and carriage are sometimes admitted by it.

The government buildings occupy two sides of the government plaza, from which Calle Diez-y-ocho begins. They are two stories high, of ordinary building brick, stuccoed, and with nothing distinctive in their architecture, except a wide porch along the entire front supported by rather massive Corinthian columns. It is the avowed intention to continue this colonnade down the third side of the plaza. When completed it will be one of the most artistic, imposing, and comfortable of promenades. The conception is in keeping with the great ideals that seem ever to float in the liberated Spanish-American mind. Unfortunately, in many enterprises, the greatness of the ideal and the poverty



of the treasury induces a compromise; and by the use of cheap material the present æsthetic effect is sought at the expense of durability, and a tawdry imitation rather than the true expression of the ideal is the result.

The Church of the Matriz, or Cathedral of Montevideo, occupies the fourth side of the plaza. It is the largest and finest building in Uruguay, the only monument left to the little Republic by the Jesuits, and one of the four bequeathed by that order to the countries that have since grown out of the old Spanish Viceroyalty of Buenos Ayres. Devoid of all tawdry attempts at magnificence, it is a specimen of architecture to delight the eye with its solid restfulness of outline. In it the most august ceremonies of the Romish Church are performed. Here I witnessed the ceremony of the "Holy Function of Blessing the Candles," performed by "The Most Holy Bishop of Uruguay."

When the bell in the great tower rang at nine o'clock in the morning, the long aisles were already crowded. From behind the crimson curtains at the entrance of the left transept came a procession of small boys each carrying a long silver standard with a wax taper. The boys were followed by priests ranged according to their sev-

eral orders. The first in long black robes and bareheaded. The next added their pointed sacerdotal caps. Then one, aged and tottering, walked alone, in a faded purple mantle. Others followed in short linen gowns, and last came the Bishop, whose feeble steps were supported by a priest on either side, who, over their black gowns, wore linen overskirts trimmed with deep lace reaching to the knee, and over their shoulders rich satin surplices covered with heavy gold embroidery. The Bishop also wore the long linen overdress bordered with deep lace, and his square satin surplice was even more elaborately embroidered than those of his supporters. On his head he wore a high, pointed satin cap, in shape not unlike one sometimes seen on the head of a small boy in pictures of the village school.

The procession went three times around the high altar, each time saluting the image of "The Queen of Heaven" that filled the niche over it. The Bishop was then conducted to his reading desk, opposite to which, on the platform, chairs were placed for the priests. He then intoned a short address. Whether in Latin, Spanish, or Guarani it mattered little, as the only part distinguishable was the syllable *on*, which occurred

at regular intervals, and was much prolonged. Throughout he kept up a feeble motion with his hands, which was probably meant as an invocation of the "Mother of God," as in making it he turned his eyes toward the image, gorgeous in satin, lace, and jewels.

The address ended, he was seated on the platform opposite to the priests, and an armful of candles about three feet long laid beside him. Each priest then in turn knelt to the image, then to the Bishop, kissed the Bishop's ring, received a candle from his hand, again knelt to the image, and returned to his chair. The supporters who waited upon him throughout also received each a candle, kneeling and kissing the ring. More armfuls of candles were brought in. The boys who acted as torch-bearers and bell-ringers next each knelt, kissed the ring, and received a candle. (I was told that these boys and all who appear in similar ceremonies are hired for the occasion, a *re-ál* being the usual price paid by the priests for such services.)

The procession again formed and made the round of the cathedral with ringing of bells, swinging of censers, and the chanting of priests. It halted and burned incense before each of the twelve images in the side aisles. Before two of

them the poor old Bishop knelt painfully and wrung his hands imploringly. (He died soon after this. He was spoken of as a "good man," an unusual reputation for a priest.) When he had once more been conducted to his seat, many persons in the assembly who had brought candles with them took them to him to be sanctified by his touch. They, too, knelt first to the image, then to the Bishop, and kissed the ring. Some of these private candles, representing wealth, were long enough to serve as walking-sticks and were profusely ornamented. Others would cost not more than a penny. But whether they represented poverty or wealth, the evident satisfaction with which they were carried away was the same. The exhausted Bishop was at last pompously reconducted behind the crimson curtains, whither more candles and more devotees followed him.

The audience lingered. Two priests in heavy gold-embroidered mantles came before the high altar and conducted a service that consisted principally of ringing bells, burning incense, and repeatedly seating themselves in high-backed chairs, over the backs of which the boys in waiting straightened their mantles. The people meantime knelt in the body of the church and many bowed to the floor.

After this, a third priest in satin took his stand before the *Altar of Indulgences* at the head of the right aisle and began a ceremony before the silk-robed image that stood with outstretched hand above it. Among her votaries I noticed two old women in the garments of poverty, who, kneeling, bowed their stiffened bodies painfully till their haggard faces were pressed to the floor, then raised themselves laboriously only to repeat the process.

Almost every week witnesses some "High Function" in the cathedral, and no day in the calendar but is marked for some special religious ceremony in honor of some object of worship. For, although the capital city of Uruguay is a commercial emporium, it is also a "city of the gods" or rather of the goddesses, as these seem to have the pre-eminence, alike in numbers, costly paraphernalia, and devotion. Other churches in different parts of the city are only less imposing than the Matriz. Also, a few shrines in the walls on the streets accommodate the pedestrian worshipper. Monasteries and nunneries are seen in all directions, and representatives of numerous "orders" are encountered everywhere. Many of the signs over shop doors make rather astounding revelations, such as—

that poor Job keeps coffins, St. Peter is a baker, Jesus Christ a confectioner, etc.

Montevideo has two Protestant churches, both located in the old part of the city, and both easily reached by street cars. The first was built by English residents in 1846. In it the Anglican Episcopal service is maintained under the control of the "South American Missionary Society," for the convenience and comfort of British subjects. Services in the Spanish language were added in 1880. The other is that of the Methodist Episcopal denomination, whose service is maintained by the "Foreign Missionary Society" of that organization in the United States. It stationed a minister here in 1875. In 1882 the old theatre that had served it as a place of worship was repaired and remodelled at a cost of \$2500. Of this sum \$1000 was donated by the Government of Uruguay. The work of these two societies and of the Bible societies of the United States and Great Britain are the only advantage yet taken by Protestant Christendom of the decree of religious toleration promulgated by the Government of Uruguay at the beginning of its existence.

## CHAPTER III.

## POPULAR AMUSEMENTS.

THE *turtulia*, or dancing party, is a favorite amusement of Montevideans, scarcely second to religious festivals. But of all amusements the bull-fight seems to meet the highest appreciation.

The bull-ring is three miles beyond the city limit. A hollow brick wall, twenty feet high, encloses a circular tract of several acres. The upper seats are on a level with the platform at the top of the wall. Within the wall and under the seats are the compartments for the horses, the cages for the bulls, dressing-rooms for the actors, the home of the janitor, and a drinking-saloon. The best private box belongs to the government. Over it is the Uruguay coat-of-arms, and it is always occupied by government officials. The President of the Republic holds the post of honor as head of the bull-fight, as does the king in Spain. The manager's box is opposite to that of the government. From



it, with his keen eye, he directs the entertainments. There are several boxes taken by the aristocracy and one by the municipality. Aside from these there are seats for 7000 spectators and standing room for about 1000. A ticket for an open seat costs \$5. The Tauromachian Company is as regularly organized as any opera troupe. They come from Spain, where all the actors are trained and all the rules governing them made.

Sunday is the day for bull-fights, although a feast day is occasionally honored by one. "The Season" begins in December, and lasts about four months, during which time the exhibition is opened regularly at three o'clock in the afternoon. For days beforehand the newspapers are full of sensational advertisements, and for days succeeding reviews give technical details, and artistic criticisms crowd out other matter. Spectators come from Buenos Ayres and more remote places by hundreds. Steamers make special excursions for them.

When the hour has arrived, and all is in readiness, the President of the Republic, in behalf of the nation, indicates to the manager that the sport may begin. The manager gives the signal. The band strikes up a spirited march, and three *picadores*, three *banderilleros*, and two *espadas* enter, march

around the arena, and salute the government officials. The *picadores* are horsemen wearing padded trousers, lined with cowhide, to prevent the horns of the bull penetrating the flesh. They wear broad-brimmed hats. Brilliant capes hang gracefully over the arm. The *banderilleros* wear knee-breeches, magnificently embroidered down the sides in parti-colors. The waists are a glittering net-work of jet. They wear black caps and small capes, and carry slender rods about a foot long, with a barb on one end and a tassel on the other. The *espadas* are dressed in satin, yellow or some other bright color. Their knee-breeches are elaborately embroidered with red, white, and green. The upper part of their dress is a blaze of silver or gold embroidery, and throws scintillations of light with every step. They wear black caps, glowing capes, and long swords, well calculated to set off faces full of haughty pride, fire, and cruelty.

When the gate is opened the bull (which has already been tortured in its cell) bounds into the arena, and is saluted with the firing of torpedoes. He is expected to look around him, panting, and paw the earth furiously. If he fail in these indications of spirit the trainer is ready to commit suicide. For a native trainer to produce a bull

more fierce than those imported from Spain is to make a hero of him, and a public ovation is given him. While the bull is pawing the earth a *picadore* rides up and flaunts his cape or a red flag in the animal's face. The bull rushes at full speed upon horse and rider, but just as its horns are lowered to gore them the rider makes a quick turn, and another *picadore* flaunts the hated color before its eyes. They thus draw the danger from each other. Sometimes a bull kills as many as eight horses in succession, and as their entrails drag the ground the air rings with the applause of the spectators. The more horses a bull can kill before yielding to its fate the greater the *eclat* of the occasion, the brighter the smiles of the ladies, and the louder the huzzas of the populace. As poor old horses are selected for these honors the financial loss is inconsiderable, and the honor of despatching them might not be without moral weight if it were done with more humanity. Sometimes horse and rider share the same fate.

When the bull is thoroughly maddened to frenzy, the *banderilleros* dance about him watching their chance to thrust a dart into his neck. The bull grows frantic, and his tormentors dance in and out of the arena like evil spirits, clad in dazzling gar-

ments, tempting death in every motion. As he grows more terrible in his fury they increase in daring agility. At length the *espada* presents himself before the manager and begs permission to kill the bull. Bowing low in acknowledgment of the favor, he advances with proud bearing, sword in hand, over which is thrown a gay cloth. Now comes the thrilling part of the exhibition, to which all that has preceded has been simply introductory. The tormentors grow more daring, darting recklessly under the horns of the bull, running before him with only their trailing capes between them and death. Yet is there method in their recklessness. They must keep the creature within certain limits, where he can most advantageously be met by the *espada*, who, in the mean time, keeps close by his side, watching his opportunity to make the fatal sword thrust. By his anatomical knowledge he knows when to seize the auspicious moment, and "the brute with a soul and the brute without a soul meet in the almost equal contest for life." If the first thrust does not prove fatal the chase must be renewed.

When the bull falls the troop of tormentors circle around him, waving their brilliant capes in exultation. The bands strike up triumphant strains,

rockets are fired, and the spectators are tumultuous with their acclamations, as were the old Romans in the gladiatorial contests. Horses are brought into the arena drawing a pair of low wheels, to which the carcass is attached and hurried through the exit gateway, and a fresh victim is admitted. Usually six, sometimes eight, bulls are killed for an afternoon's entertainment.

Sea-bathing ranks next after the bull-fight as a summer diversion. The smooth, sandy, gently-sloping beaches extending on either side of the city afford the best of facilities, to which are added the conveniences of dressing-rooms and bathing-carts for those amphibiously inclined. For their further accommodation street-car tracks are extended to the several *playas*. A legal enactment forbids men and women bathing together, but the adjacent portions of beach assigned to each are so near together that a single boat detailed from the life-saving service to hover near during bathing hours is supposed to give sufficient security to both companies.

The women dress as tastefully for the water as for their every other appearance in public. But the bathing costume of the men reminds one of the South Sea Islander, who, under the civilizing in-

fluence of missionary effort, renounced barbarism and appeared in full-dress,—with nothing on but a standing collar.

The evidently modest intent of the legislators is somewhat foiled by the arrangement which places the women's bathing places farther from the city than those for the men, thus necessitating passing them in going and returning.

The water is about half salt,—that is, the ocean and river water are mingled in about equal proportions, and a free indulgence is recommended by local physicians. Bathers sit rather than swim in the water. Many ladies go provided with gloves, sun-hats, and parasols to preserve their complexions, and sit in the water neck-deep one, two, three, or even four hours at a time. Others take two hours in the morning and again two in the afternoon. The impression prevails that it is healthful to take some food immediately after leaving the water, and for this purpose some milch cows are brought near the entrance to the bath-houses, from which those wishing it can get a glass of warm milk. Cakes and bread can also be bought at these stands. The Montevideo baths are yearly becoming more popular, and by them the *élite* are attracted to the city from the interior and from the cities of the Argen-



tine Republic. Fashionable life may be thus summed up during the bathing season: Morning baths between nine and eleven o'clock, breakfast from eleven to one, then *siesta*. Afternoon baths from three to five, dinner from six to eight, then the *turtulia*, theatre, or social evening; on Sunday the bull-fight.

It would be hard to imagine a pleasanter recreation than a drive or stroll down the Paseo Molino, a suburban street of delightful residences in every style of architecture, from the light, airy pagoda to the solid Ionian, surrounded by ample grounds, as artistic in design as the homes they supplement. The Paseo Molino ends at the "Prado," a Central or Fairmount Park, of which the citizens have all the advantage without having borne any of the cost. Many years ago a Mr. Buschenthal bought a large tract of land here and undertook to convert it into an earthly paradise. Groves of Brazilian, Australian, and Indian trees were transplanted to this estate. Brooklets were made to meander through romantic little glens and wildernesses of shrubbery. Fountains and tiny lakes sparkled in the sunlight, and plaster water-nymphs peeped from leafy coverts in imitation of Italian and Grecian art glories. After a time the paradise scheme was abandoned and the "Prado" offered for sale; but no purchaser appeared.



The city fathers looked into the treasury and shook their heads. A few fragments were sold and turned into suburban homes, but the main part of the estate still lies open to pleasure-seekers. The family mansion is falling to decay.

The city has expended quite a sum on a little paradise scheme of its own at Villa Colon, twelve miles from the city around the curve of the bay. It is a park of noble dimensions, in which green turf and colonnades of majestic trees are the chief characteristics. As no trees grow indigenously in this locality save the cactus and agave (if these may be called trees), great labor is required to accomplish such a result. Villa Colon is reached by a pleasant railroad ride around the base of the grass-covered "Mount," which affords a fine view of both city and bay. Around the latter are anchored the British and American fleets, also one or more men-of-war bearing the German, French, and Brazilian colors, possibly those also of other nations. Such representatives of the civilized world are usually hovering about the mouth of the La Plata; for, while treaties are acknowledged as good in their way, the opinion seems to prevail that they are more effective with a few guns close at hand.

Immediately beyond the city suburbs the country

presents a rather dreary aspect, with a few small patches of cultivated ground surrounded by hedges of cactus and agave. The species of agave thus utilized is that cultivated as a house plant in some portions of the United States under the fictitious title of "century plant." When seven years old, or thereabout, the plant sends up a flower-stalk from the centre of its tuft of stiff leaves to the height of about twenty feet. The top of this flower-stalk is crowned by a huge raceme of yellowish-white flowers. Shooting up at regular intervals, a row of these flower-stalks bears a not unapt resemblance to a grove of young palm trees. After blooming the plant dies. But as a cluster of new ones spring from the roots, the agave is practically an undying, although a rather cumbrous hedge. The leaves, each ending in a thorn, are about four feet high.

## CHAPTER IV.

## BURIAL CUSTOMS.

My attention was one day attracted by a funeral procession wending its way through the city streets to the cemetery. In a city of more than a hundred thousand inhabitants, a funeral procession is usually nothing remarkable, yet this procession impressed me as deserving that distinction. It was wholly of girls of (judging from their size) from ten to fourteen years of age. Each wore a square mantle shaped like those the priests wear while performing mass, on the back of which was a gilt cross. The open coffin was carried by the larger girls. The exposed corpse—of a girl apparently the same age as the bearers—was surrounded with flowers. Immediately behind the coffin walked a girl carrying, upright, the coffin lid, on the full length of which was a gilt cross. After her the girls of the procession walked in pairs.

Not infrequently funeral processions are seen where the coffin is carried by men, followed by a

long procession of empty carriages. Indeed, etiquette demands that any one of the *gente decente* above the rank of a pauper shall be carried by hand a part of the way to his last home. The corpse may be carried a block or a mile before being placed in the hearse, but the distance is always commensurate with the social position of the deceased, or with his claims upon the public for posthumous honors. Those who form the procession ride back from the cemetery in the carriages. Women do not attend funerals.

The Montevideo cemetery is said to be the most beautiful city of the dead in the southern hemisphere. It is a large enclosure surrounded on one side by the bay and on all others by a high wall seven feet thick. Two other walls of nearly the same height and double the thickness divide the enclosure into three parts. In the first, well-kept walks wind gracefully among clumps of evergreens and shrubs of fragrant bloom, among which are many costly monuments. Behind the first wall are more humble graves over which the green grass creeps, mingled with tufts of wild flowers. The surrounding and dividing walls are piles of graves, or tiers of cells just large enough to admit a coffin endwise, and when it is in place the opened arch is

again closed up with masonry and whitewashed over. On this space friends may hang memorial wreaths and other symbols of their grief. The most common device is a wreath of large flowers made out of black and white beads. These niches or cells in the walls are rented for one, two, or more years, and the body is suffered to remain as long as the rent is kept paid, but if it falls into arrears the tenant is ejected and the place made ready for another occupant. A visit to this cemetery suggests several scriptural allusions, such as of "whited walls" filled with "dead men's bones." And the rejoicing that Christ's body was laid in a *new* tomb, "wherein never man before was laid," and "saw not corruption," takes on new significance.

There is a beautiful little chapel in the first division of the cemetery, in which the burial service may be performed. In a crypt beneath it now rest the ashes of the once famous Gaucho bandit, Artigas, whom the Orientals\* now honor as the liberator of his country and the preserver of its independence. To receive this honor from his countrymen, his body was at length recalled from

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\* This is the name by which the inhabitants of Uruguay are familiarly known.

Paraguay, where his last years were spent under the protection of the tyrant Dictator, Francia. Such posthumous honors have been quite in vogue in the La Plata countries. Pizarro gave the Spanish-Americans the example of honoring slaughtered slaughterers with magnificent funerals and state mourners, an example they have shown no disposition to neglect.

When the visitor tires of the adulation of earthly glory, and wishes to penetrate the veil that separates Paradise from Purgatory, he need only step through the second wall to the space behind the potters' field that has become the receptacle of the bankrupt tenants of the walls. There, if so inclined, he may gather human skeletons at will. Birds and insects, —nature's scavengers,—the dews of heaven, rain, and falling sea-spray are cleansing and bleaching them.

The English cemetery occupies a square in another part of the city, where the dead sleep under grassy mounds shaded with trees, enclosed by a simple wall.

## CHAPTER V.

## BUSINESS CONVENIENCES.

AN early acquaintance with its currency is essential to a comfortable existence in any foreign country. Fortunately for the stranger, the monetary system of Uruguay has arrived at a simple solidity, in which the *peso*, or dollar, is the unit of value. Its fractions and multiples follow the decimal system. One-dollar, two-and-a-half dollar, five-dollar, and ten-dollar pieces are of gold. Their paper representatives have the same commercial value within the Republic, and, to a limited extent, along its borders. In silver there are the one-real, two-real, five-real, and one-*peso* (\$) coins. The five-real piece is the Uruguayan half-dollar, but the confusing *quarter* has no existence. The Uruguayan *peso* is worth one dollar and four cents of United States gold. In copper there are the *cobre* (cent), *vinten*, and *dos-vintens*. The *vinten* is a double *cobre*, or two cents, and the *dos-vintens*, as its name indicates,



is a double *vinten*, or four cents, a coin sufficiently unwieldy to insure its speedy banishment from among any people with whom "a big thing" is not the ultimatum of ambition.

The following is a convenient table of Uruguayan currency :

2 cobres	= 1 vinten,
2 vintens	= 1 dos-vintens,
5 dos-vintens	= 1 real,
10 reals	= 1 <i>peso</i> , marked \$.

English and Chilian gold, Brazilian gold and silver, and Bolivian silver are also in circulation, and money-changers are eager to accommodate their unhappy possessors with a liberal shave and a balance. There are several foreign and local banks doing business in the city, noticeable among which is "The London and River Platte Bank, Limited," that has the right to issue bills for circulation. Its banking-house is one of the best buildings in the city devoted to business.

The better to facilitate its commercial interests, in 1881 the Uruguayan Congress passed a bill to incorporate a national bank with a capital of \$10,000,000, to be subscribed in \$100 shares; the bank to be located in Montevideo, with branches in

other towns of the Republic, as the interests of the various Departments may require. It is the expectation of those who have advocated this step that the policy of making it possible for citizens of even moderate means to become partners with the government in the creation and control of the national currency will prove as advantageous and give as solid a basis for national credit as it has done in the United States.

The nation is not only learning how to create a stable currency, but also how to control its expenditures. In 1882 the national outlay was only \$5000 in excess of its income; and to prevent even this deficit in the future, the Finance Committee raised the tariff on imports, making a discrimination between those needed for the development of the country and those contributing to the luxuries of life.

No institution of a country is of more interest to the foreign resident, or visited with more solicitude, than the post-office. Nor is this interest wholly selfish, as nothing so much facilitates good government and the tranquillity of the people as the means of ready communication, which insures against the possibility of surprises and insurrections. Nothing more surely indicates the advancement that this country has made in the past decade, or augurs

more favorably for its future stability, than the increase in its postal service. In Montevideo a creditable and commodious building in a central location is devoted to its use, and in it business is transacted with a decorum and accuracy that would be no discredit to the capital city of an older nation. According to the records of the Postal Department for 1883 there are 294 post-offices in Uruguay, and during the year a million ordinary letters, twenty thousand registered letters, seventy thousand government despatches, and a million newspapers passed through the mail. Local letter postage is five cents per ounce, and foreign postage ten cents per half ounce.

The possibility of speedy intercommunication is further facilitated by telegraph lines that connect the principal towns and villages of the interior with the capital. A subfluvial telegraph connects the cities of Montevideo and Buenos Ayres, and in 1883 a contract was made between the Governments of Uruguay and the Argentine Republic by which the Uruguayan land lines might be extended to the Island of Martin Garcia, in the La Plata River, belonging to the Argentine Republic, and there connect with its land lines. Through Buenos Ayres, by way of the Argentine Transandine Telegraph,

Uruguay has communication with the Pacific coast. A submarine telegraph binds Montevideo to Rio de Janeiro *via* Rio Grande. A cable extends from Rio de Janeiro to St. Vincents, Cape Verde Islands, and thence to Liverpool. Other cables make Liverpool next-door neighbor to New York. By this round-about route a telegraphic communication may be sent from the commercial emporium in latitude  $34^{\circ} 53'$  south to the commercial emporium in  $40^{\circ} 42' 43''$  north at the rate of \$4 per word. Every initial letter in the address and signature of a cable message is counted as a separate word.

By government telegraph between Montevideo and Rio de Janeiro a message costs forty cents per word, or sixty cents per *code-word*. The Western and Brazilian Telegraph Company, between the same cities, charges one dollar and sixty cents per word. By either line the message is sent in Spanish or English at the same price. Local messages and those transmitted to the Argentine Republic cost twice as much if sent in English as the same number of words in Spanish. The telegraphs, like the railroads and many other modern conveniences, are the result of English capital seeking profitable investment.

On taking a seat in a street-car, a comfortable

sense of home is experienced on reading the gilt legend over the door, "Stevenson & Co., New York," and when the conductor makes his round, tearing off now a blue, now a yellow, now a red or green ticket, happy is he who escapes the giddy whirl through his brain of—

"A pink strip slip for a five-cent fare.

A blue strip slip for a six-cent fare.

Punch in the presence of the passenjaire."

Almost every part of Montevideo and its suburbs (which in 1883 included more than one hundred thousand inhabitants) can easily be reached by street-car. The routes are in circuits, going by one street and returning by another, so that there is no inconvenience of switching and waiting in passing, except where different routes unite. On street *Dies-y-ocho* there are double tracks. Although American cars are in use, these lines are not built or operated on American capital.

The street-car is not the only reminder of American enterprise. The telephone was introduced in 1882, and within a year three hundred miles of line were in use. The ubiquitous rocking-

chair bids fair to extend its empire from pole to pole as soon as navigation is opened.

In 1859, the year in which its national existence was guaranteed, the importation of twelve thousand chairs (not all rocking-chairs) represented the bulk of Uruguay's trade with the United States; and, although agricultural implements have followed in their wake, the weary traveller who yields to the soothing sway that has from childhood banished his cares, can reflect that, in one part of the world at least, the rocking-chair and not the plough is the pioneer of civilization.

Fifty-seven steamships arrive in Montevideo Bay from Europe per month. Twelve of these are from each of the three countries, England, France, and Portugal, nine from Germany, six from Spain, four from Italy, and two from Germany. There is not an important European city on the coast of the Atlantic and Mediterranean that is not thus brought into direct monthly or weekly communication with this port.

Of English lines, "The Royal Mail" from Southampton, and the "Pacific Mail" are most popular with the travelling public. First-class passage by them from England to Montevideo is from £30 to £35, and the passage is sometimes made



in twenty-six days. The former go no farther. The latter proceed around Cape Horn to San Francisco, or intermediate points. Vessels from Australia *via* Cape Horn also touch at Montevideo.

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## CHAPTER VI.

### THE REPUBLIC OF URUGUAY.

OF the fifteen provinces of the old Spanish Viceroyalty of Buenos Ayres that for a generation bewildered themselves and the world with the chaotic cry of "Unitario" and "Federal," Uruguay is now the sole representative of the Unitario idea,—that is, a republican government, but not a federal republic. Its territorial limits, from 30° to 35° south latitude, and from 53° to 58° 30' west longitude, embrace an area of sixty-nine thousand eight hundred and thirty-five square miles,—more than thirteen times the area of Connecticut, and a little less than thirteen times that of Massachusetts. This area is in thirteen divisions, called Departments, which vary considerably in size. Taking an average, each Department has a larger territorial extent than







Connecticut, and it will be but a trifling exaggeration to regard the *Republica Oriental del Uruguay* as a confederation of thirteen States of the size of Massachusetts. As integral parts of the government, however, the Departments more nearly correspond with the divisions known in the United States as counties, parishes, or shires, with the added idea conveyed by the terms congressional and senatorial district.

The national legislative body consists of Senate and House of Representatives. There is one senator from each Department, who is elected for six years. The House of Representatives has forty members, who are elected for three years. Congress holds an annual session from the 15th of February till the 30th of June. In the interim, the general control of the administration is vested in a committee of two senators and five representatives. According to the Constitution, the President is elected for a term of four years, and cannot be his own successor. But after one term has elapsed he is again eligible.

Streams of water or the crests of the low mountain ranges which divide the prairies in all directions are the natural boundaries of the Departments. The highest land in Uruguay is in the Department of Minas, and only reaches an elevation of two thousand five hundred feet above sea level. The climate

of these thirteen Lilliputian States can nowhere be excelled. Frost sometimes, and snow more rarely, visits the table-lands in midwinter,—that is, in July and August, but winter as known in Massachusetts would be utterly incomprehensible to one acquainted only with Uruguayan skies. The proximity of the ocean also insures it against the droughts often experienced in less favored sections, and renders the oppressive heat of more inland States an impossibility. The mercury ranges from  $32^{\circ}$  to  $88^{\circ}$  Fahrenheit, occasionally rising to  $100^{\circ}$  in the plains. The climate is not only exceedingly pleasant, but also extremely healthful; and although the “fountain of perpetual youth” may not be found within its borders, premature death is much more likely to result from accidental than natural causes.

Few continental nations commanding no greater area offer a more extended coast-line to facilitate commercial intercourse. To its two hundred miles of Atlantic coast it adds one hundred and fifty-five miles on the La Plata estuary,—from Maldonada Point (which is practically sea-coast),—and two hundred and seventy miles on the Uruguay River. A total available shore-line of six hundred and twenty-five miles.

From the Brazilian boundary to Point Maldonada

the coast is low and sandy, and presents no natural harbors of importance. But after passing this point it is high and rocky, with natural inlets waiting to be whitened with the busy sails of the world's interchange. The lower part of the Uruguay River also is an estuary, which is an inland archipelago. The islands and coast are both low, and in seasons of freshet are liable to be overflowed, but present no greater obstructions to navigation than do the Ohio and Mississippi Rivers under the same circumstances.

The Uruguayan timber growth is confined to the ranges of low mountains and to the banks of water-courses, and cannot compare with that of the interior of the continent, nor yet with the undestroyed forests of the United States. Yet they offer sufficient supplies for the ordinary needs of its agricultural population, and may easily be made accessible in the prairie districts that separate them and constitute the greater part of the Republic. In the timber districts an occasional walnut and mulberry tree are the North American acquaintances that greet us, but for the most part the forests present a tangled, thorny growth unfit for lumber.

In the legislation of Uruguay, thought was

early turned to the possibility of augmenting its population from the overflow of Europe. But the state of armed unrest that had existed throughout the entire period during which the European eye had been suffered to penetrate its borders, had made an impression not calculated to call forth an enthusiastic response to the statement made by its government that its territory was open to immigration. For several years that invitation scarce attracted one out of a million who were bidding adieu to the land of their fathers to become "Pillars of State" in newer countries. Even these scattering units from the throng of emigrants were followed by the trembling forebodings of those they left. Great Britain still gives to its children who go to the South American countries the assurance of an assisted passage home again if it be needed: an assurance it gives to its emigrants to no other part of the world.

But notwithstanding the unfavorable impression of the past, and the still too positive proof of frequent barbarities, the undeniable excellence of the country in all its physical aspects, added to the most delightful and desirable climate, is year by year deflecting a greater number from the strong tide of emigration flowing from Europe to North

America and Australia. In 1883 Uruguay received the unprecedented number of 15,000.

In the comparative security to peaceful avocations enjoyed for the past few years, the Orientals themselves are beginning to realize that their true interests lie in the promotion of agricultural industry and enlightened labor. As an exponent of this idea, and to further its development, "The Rural Association of Uruguay" has been organized, and is modelled after similar associations in the United States and Great Britain. It held its first "fair" in the spring of 1883. This exhibit showed an encouraging condition of the various rural industries thus far undertaken, chief of which is sheep and cattle raising. The average value of sheep was then \$1 per head, of cattle \$6, and of horses and mules \$5. The *exposition* was carried on with all the grandiose formality without which a La Plata exhibit of the most insignificant kind would be an utter impossibility. "A Spaniard is nothing if not courtly," and his La Plata descendant can do nothing unless he does it with courtliness.

Immigration and agriculture go hand-in-hand. In 1871 even the environs of Montevideo were a desert from which the tread of armies had almost



obliterated the vestiges of the *chacras* that gave to the insignificant population of the town a scanty supply of fruits and vegetables. In 1883 the Republic had 500,000 acres in cultivation. Wheat and Indian corn are the staple crops, and both give good returns for moderate labor. Gang ploughs are superseding the cumbrous implements of the past in tearing up the virgin soil of the prairies, and self-binding reapers and steam threshers follow in their wake.

In the new order of things the time-honored cactus and agave hedges are found of too slow growth to meet the pressing need, and already \$10,000,000 worth of wire fence is assisting in keeping Uruguay's million horses, eight million cattle, and sixteen million sheep out of its grain fields. Almost every British ship that anchors in its roadstead brings an additional supply to meet the demand that must go on increasing until its thirty-five million acres of pasture lands as well as the cultivated fields are bounded in and cut up to keep pace with the more enlightened ideas that are dawning. The culture of cotton and sugar-cane preceded that of the cereals, and continues to give fair returns. Soil and climate combine to give all the possibilities of the most luscious

fruits, and even with the crude knowledge brought to their culture, pears, apples, peaches, and apricots delight the eye, even when their flavor proves disappointing. But no disappointment attends an intimate acquaintance with its lemons, oranges, prunes, and figs, unless it be that one "must learn to like" the latter, which are more insipid in their fresh state than when dried, and the skin gives a hint of an unripe persimmon.

Easy means of transportation, one of the first requisites of agricultural communities, is yet wanting in Uruguay. It has only three hundred and seventy-five miles of railroad in operation and ninety-four more contracted. Of this the Central Uruguay Railroad Company has two hundred and seventy-seven miles in operation and forty-three in construction. The Salto Railroad, when finished, will be one hundred and twelve miles long, but now only reaches out sixty-two miles toward the northern frontier, while the Northern Railroad has only thirteen miles, and the Peste twenty-three. It is thus evident that the horse of flesh is still much more the dependence of the people than the horse of iron. For an indefinite future the pack-horse and bullock-cart are likely to remain the chief servants of commerce. As in few, if any, portions of

the globe railroads could be more easily constructed, and as capitalists are always in search of good investments, it is naturally inferred that political uncertainties have prevented further investments of this kind. As the resources of the country were long drained by continual warfare, it must depend on foreign capital for such improvements.

Unfortunately, Uruguay does not yet give the impression of perfect security of person and property within her borders. If the existence of an armed force could give such security, capital need seek no farther. For so small a country it has a strong military enrolment. With only 438,245 on its census list, it has 4500 in its standing army, 3200 in its military police force, and 20,000 in the national guard. This gives one military for every fourteen of the population, or, allowing the small average of four children to a family, every second able-bodied man is an enrolled soldier.

Like the United States, Uruguay professes to elect its Chief Executive by ballot for a term of four years, but its method of exercising the elective franchise, like many other practices in vogue, is more nearly allied to that of the old Republic of Rome, and the voters have yet to convince the world that in their vocabulary ballots and bullets

are not synonymous terms. The exciting political campaign of 1882, when the stronger military following of General Maximo Santos compelled President Vidal to resign, and placed Santos in the executive chair, was not a convincing argument to that effect. In the campaign the time-honored political tactics and electioneering manœuvres of armed bands scouring the plains and lurking in the wooded highlands were freely indulged, followed by the likewise time-honored sequel of assassinations to establish public tranquillity.

Scarce had the political adjustment been recognized as established, and the rancor attending it died away, when the capital was again thrown into wild excitement by the announcement of inhuman barbarities practised on two Italian prisoners confined in the Montevideo *cabildo*. Upon the discovery of these atrocities the diplomatic representatives of other nations protested in the name of their several governments, some of them going immediately on board the foreign war vessels lying in the bay until their home governments could be notified of the outrage and decide on their course of action. President Santos made haste to denounce as unauthorized and to depose the military jailers by whose orders the tortures had been administered. But this action

could not wholly remove the conviction that a country in which such deeds are possible can only be regarded as civilized with some mental reservations.

Yet it must be recognized that agencies are at work that may in a short time remove the necessity of such mental reservations, and are sure to do so sooner or later. Among these influences that of the press is not insignificant. Twenty-one daily newspapers and forty weeklies and monthlies are the organs of various political parties, religious orders, and business and commercial interests. Discussions are carried on in them, often with a degree of acrimony, not always free from offensive personalities, that argues a practically absolute freedom in the expression of opinion. The same bombastic adulation, the same magnifying of trifles that characterizes public addresses, characterizes much of the editorial matter and the jottings of correspondents. Although many of the prominent business men are English, and English brain as well as capital is expended in some of these enterprises, there is no paper published in the English language. Among the periodicals of a religious character is *El Evangelista*, a neat little paper published by the Methodists.

Ever since the expulsion of its Spanish rulers, the citizens of Montevideo, of the *gente* class, have shown a commendable interest in the education of their children. Formerly private teachers could secure enviable salaries. Occasionally such an opportunity may still be found. But this mode of instruction is now largely superseded by government schools and private subscription schools. In the latter, the courses of study and the prices of tuition are as various as the individuals conducting them. In the former, a thorough course of mental training is contemplated, including instruction in the various branches taught in the public schools of North America, and, in addition to these, religious instruction is given, for which a Catholic priest is employed. Thus every public school of Uruguay is virtually a church school as truly as the many distinctively church schools both in the cities and rural districts. In the rural districts, however, educational facilities are extremely uncertain and restricted. According to the report of the Minister of Public Instruction for 1883, there were 688 schools in Uruguay. This includes all the schools in the Republic,—government, church, and private. In these 688 schools 1182 teachers were employed, on salaries ranging from \$15 to \$200 per month. In



them 22,944 boys and 19,592 girls were taught. Boys and girls are usually taught in separate schools, although occasionally there is a mixed public school, and not infrequently very small boys are sent to private schools with their sisters.

Notwithstanding the precaution taken by the state to educate the children in the religion of the state, it is claimed that the tendency of the public schools is to infidelity, and that they are rearing up for Uruguay a generation of sceptics. If this be so, it is not the first instance in which intellectual expansion has had the same result. Whether mental discipline will produce infidelity depends on the foundation given for religious faith.

The financial standing of any nation will always be measured by other nations by its exports and imports. Thus far, the products of its flocks and herds has been Uruguay's chief supply for exportation. During the four years from 1880 to 1883, inclusive, the United States bought of these more than twenty and one-half million dollars' worth, while it sold to Uruguay of all classes of its merchandise and manufactures only five and a quarter million dollars' worth. It is doubtful whether the average Yankee would be willing to accept the inference that among nations Uruguay is four times



as important as the United States. Out of that twenty-seven and a half million dollars, we paid for more than twenty-seven million pounds of wool and fourteen and a half million hides. Our busy factories have converted the wool into cloth, and the hides have largely gone to keep our shoe factories supplied; but the looms of England and France have clothed the growers of that wool, and Uruguayan herdsmen do not wear American shoes. Yet encouragement may be drawn from this single item of the quadrennial showing. In the first year of it we sold to them to the value of \$880,371 and bought from them nearly six and one-third times that amount, while in the last year we sold to them to the value of \$1,385,755 and bought from them only three times as much.

Although its foreign associations have mostly been with Europe, the nation expresses respect for and admiration of the "Great Republic," and would gladly accept an interchange of influences, social and financial. When the commissioners appointed by the United States to visit the several countries of South America in the interest of more intimate commercial relations reached the capital of Uruguay, in the spring of 1885, they were received with every demonstration of welcome, and a grand

military parade was given in honor of the occasion. The President expressed to them the desire of his people to imitate the United States in all things, assuring them that only its financial inability prevented Uruguay from offering a subsidy to a steamship line to bind the two nations more closely. But he added that if such a line should be created, they would gladly give to it special privileges in the way of harbor dues.

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## CHAPTER VII.

### EPITOME OF URUGUAYAN HISTORY.

BOTH Spain and Portugal claimed the territory of Uruguay under the grant of Pope Alexander VI., as well as by discovery, and made settlements within its limits.

This territory was definitely ceded to Spain by Portugal by treaties made in 1724, 1750, and 1779, and remained a part of the Spanish Viceroyalty of Buenos Ayres until the revolution of independence.

Independence declared . . . . .	July 18, 1811
Invaded by Portuguese forces from Brazil .	1813
Rescued by General Artigas . . . . .	1814
Again invaded from Brazil . . . . .	1816
Artigas conquered by Brazilians and forced to flee from Uruguay . . . . .	1821
Brazil then forced the <i>legislature</i> of Uruguay to sign decree of annexation.	
Revolution against Brazil . . . . .	1825
Independence acknowledged . . . . .	1828
Constitution proclaimed . . . . .	1831
General Oribe President of Uruguay when treaty of 1828 was signed. Revolution against Oribe's government led by Don Fructuoso Rivera assisted by Argentine exiles and French fleet. Oribe assisted by Rosas, Dictator of Argentine Confedera- tion . . . . .	1839
Treaty of peace recognizing Oribe as Pres- ident . . . . .	1840
Hostilities renewed by Rivera party ("Col- orados") and the Oribe government over- thrown . . . . .	1845
Oribe asked assistance of Rosas, who be- sieged Montevideo nine years. England and France joined in the war as allies	

- of Rivera "to enforce the treaties of 1828 and 1840." English and French fleets withdrawn from the blockade of the La Plata . . . . . 1849
- War between the "Blancos" and "Colorados" continued, with Brazil as the ally of Rivera and Rosas of Oribe. Oribe killed, January, 1852
- Don Juan Francisco Giro (a "Blanco") inaugurated President . . . . March 1, 1852
- "Colorado" opposition (known as the first Flores insurrection) led by General Venancio Flores. "Colorado" massacre in Montevideo . . . . . July 18, 1853
- President Giro fled for protection to a neutral man-of-war lying in Montevideo Bay. Flores declared the executive chair vacant, and made himself President of a ruling triumvirate. After the death of his two colleagues, Flores became President of the Republic . . . . . 1854
- The Flores government overthrown and Don Luis Lanús made Provisional President . 1855
- Flores withdrew to Buenos Ayres.
- Don Gabriel Antonio Pereira made President by both parties ("Colorados" and "Blancos") . . . . . 1856

Administration of Pereira the most prosperous era known since downfall of Spanish rule.

Invasion from Buenos Ayres by General Venancio Flores (known as second Flores insurrection) defeated by the energy of Carreras, Minister of State . . . . 1858

Peace thence till the end of Pereira's term.

Don Bernardo Prudencio Berro made President by both parties . . . . March 1, 1860

During Berro's administration the country was unusually prosperous. The aggregate capital engaged in business doubled between 1858 and 1863.

Third Flores insurrection . . . . 1863

On account of the civil war no election held at the close of Berro's term; hence the duties of the Executive devolved on the President of the Senate, Don Antanacio C. Aguirre . . . . March 1, 1864

Brazil presented a claim for indemnity of fifty counts, amounting to \$14,000,000, and demanded instant payment.

Flores blockaded Montevideo with the help of Brazilian and Argentine troops. General Gomez, commander of government forces, taken prisoner and shot. President Aguirre

- resigned. Senator Villaba assumed the Executive and entered into negotiations with Flores. General Venancio Flores entered Montevideo as Provisional President . . . . . February 23, 1865
- Through him Uruguay became a party (May 4, 1864) to the "Triple Alliance" against Paraguay.
- A revolution against the government of Venancio Flores, headed by his sons, caused him to resign . . . . . February 15, 1868
- In a disturbance on February 19, 1868, he was assassinated.
- General Lorenzo Battle ("Colorado") made President . . . . . March 1, 1868
- Blanco revolution . . . . . 1870
- Dr. Don Theo Gomensero ("Colorado") made President . . . . . March 1, 1872
- Treaty of peace between "Blancos" and "Colorados" . . . . . April 6, 1872
- Continued civil disturbances. Don José Ellauri made President . . . . . 1873
- President Ellauri deposed by his own party and succeeded by General Pedro Varela . 1875
- President Varela forced to resign by Colonel L. Latorre . . . . . 1876

Latorre assumed dictatorial powers from

March 11, 1876, until his election as Presi-

dent . . . . . March 1, 1877

Dr. T. A. Vidal elected successor of Colonel

L. Latorre, and inaugurated March 15, 1880

President Vidal compelled to resign by Gen-

eral Maximo Santos, who became Presi-

dent . . . . . March 1, 1882





PART II.

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THE ARGENTINE REPUBLIC AND  
BOLIVIAN LA PLATA.



## CHAPTER VIII.

### THE ARGENTINE CAPITAL.

FROM the capital of Uruguay to the capital of the Argentine Republic is sixty miles "as the crow flies," but owing to sand-bars that distance is doubled by steamer route. The steamers engaged in the passenger trade between these two cities resemble those that ply on the Great Lakes of North America, being intended to brave the storms "that pile the waves mountain high," as well as "to skim the silvery ripples that dance in the moonlight." When the water is really calm it is a pleasant ride, but a very slight breeze causes "a nasty choppy motion" that, to many, makes the estuary more disagreeable than the ocean. A steamer leaves each city every day at four o'clock in the afternoon, arriving before the other in about eight hours; fare, \$8. As the depth of water near the shore of either city is insufficient for them to reach the piers, they lie from half to three-quarters of a mile from shore

and are reached by *bocitas*, the same as ocean vessels. The *bocitas* add from \$1 to \$1.50 to the cost of the trip.

On a bright afternoon in the latter part of July I bade a temporary adieu to the clean-washed streets of Montevideo and took my seat in a nicely-cushioned *bocita* about the size of an ordinary skiff, and was rowed over the mirror-like surface of the bay to the "Jupiter," whose column of black smoke betokened its readiness to raise anchor. Some two or three hundred passengers were already chatting gayly on its deck, and within a few minutes the lessening spires of the city showed that we were in motion. The promenading, the sprightly conversation, and the ripple of laughter continued on deck till the early winter twilight drove the people into the cabin, where they were soon giving as animated attention to dinner, which was served from six to eight o'clock, and consisted of twelve courses, as follows:

- 1st. Vermicelli soup and hard rolls.
- 2d. Fried fish served with sliced lemon.
- 3d. Partridge fried in sweet oil.
- 4th. Artichoke fried in oil.
- 5th. Macaroni and cheese with oil.
- 6th. Cold chicken with oil dressing.

7th. Roast beef served with lettuce dipped in oil.

8th. Patty cake fried in oil.

9th. Custard.

10th. Oranges.

11th. Cigarettes.

12th. Coffee.

Wine and water were on the table throughout the meal. Few took the latter pure. Wine is the universal table drink. As the meal progressed the joviality increased. Both ladies and gentlemen remained seated at the table during the smoking. A few ladies accepted the cigarette prepared for them by the nearest gentlemen, but smoking in public is not a common practice among ladies of refinement. Women of the laboring class are frequently seen on the streets with cigarettes in their mouths.

When I awoke to find the morning sun shining, the "Jupiter" was lying at anchor in the inner roads at Buenos Ayres, and a bevy of *bocitas* were vying with each other to be the first to reach us. Soon a confused chaffering was going on over the ship's sides between their several owners and the passengers, each, apparently, intent on getting the best of the bargain. While waiting my turn I received the congratulations of a fellow-passenger

on being able to make my first entry into the emporium of Argentina in this elegant manner rather than by water-cart, as would be necessary if the waves were rough. These are huge wheeled structures drawn by horses or bullocks, which often have to swim with their loads. The service is so severe that a horse rarely lasts more than four months in it. Formerly, all cargo and passengers entered at this port reached *terra firma* by their assistance. Now they are used only when the wind beats the *bocitas* away from the piers, and for those parts of the river front where the sand-bars leave the water too shallow when the tide is out even for small row-boats.

When at last my turn came to climb the steps of the Catalinas mole, and I placed the fare, forty Buenos Ayres dollars (equal then to \$1.20 United States gold, but when at par to \$1.60), in his hand, the Italian boatman expressed astonishment that I could think the services of his boat worth so insignificant a sum. When satisfied that I knew it to be the amount fixed by Buenos Ayres law he no longer demurred, but made up in pitiful pleading for ten dollars more as a *ñapa*.

Seen through a clear atmosphere from the deck of a vessel in the river, the city of Buenos Ayres



makes a pleasing picture, its numerous spires resting against the sky, and the blue waters stretching out for miles in every direction in front of it, dotted with numerous sails. But on entering it the conviction is irresistible that its site is greatly inferior to that of Montevideo, and that Dom Pedro Mendoza, who had the privilege of choosing from nearly the third of a continent, selected about as poor a spot for his city as the whole coast could offer him. Natural drainage is wanting, and artificial drainage was slow in coming to its assistance, so that during the rainy season even paved streets are a slush and crossings almost impassable to pedestrians. But, notwithstanding the natural disadvantage of its level, added to that of the barricades of sand that more than 40,000 miles of river-courses constantly heap up before it, Buenos Ayres has for three centuries defied all attempts at removal, and (including suburban villages) now boasts some 300,000 inhabitants, being not only the largest but also the most enterprising, most progressive, and most elegant city in the south temperate zone. Its general plan and the style of its buildings are the same as in Montevideo. The ordinary building materials, adobes and marble. There is perhaps no city in America where more wealth has been

lavished on elegant homes, albeit the outside architecture gives little or no hint of the elegance within. Its many long streets of commodious business houses compare favorably with those of the principal cities of the United States, and are scarce behind them in the modern accessories to mercantile activities. There is also more of that business bustle that characterizes North American cities than is to be encountered elsewhere in the La Plata. Five railroads radiate from it, and nearly a hundred miles of street-car tracks make every part of it easily available to the masses. The telephone and the telegraph are available almost everywhere. Upon its invention the electric light speedily became popular, and by its aid the terror of stalking shadows has been banished. Next to the revolutionary character of the country the want of a suitable port has been the greatest drawback to its prosperity. To remedy this evil the work of improving the Boca, or mouth of the Rio Chuela, was begun some years ago, and has been carried forward with as much despatch as could conveniently be thrown into it. The Rio Chuela is a small creek that empties into the Plata three miles below the original site of the city, but is now within its suburbs. In 1880 small coasting crafts could enter the Boca. Four

years later a width of 150 feet had been secured, with a depth of water sufficient to float vessels of 2500 tons burden, which can lie at an embankment of solid masonry and discharge their cargo on flagstone and Macadam pavement, instead of lying out in the estuary from six to twelve miles, and subjecting merchandise to as much cost for lighterage as for freight from Europe, besides requiring only about one-fourth of the time to unload. A sufficient depth will soon be secured to admit the largest vessels. While the United States was celebrating its Centennial, the President of the Argentine Republic declared to its Congress that "The port of Buenos Ayres is in the same condition as when entered by the fleet of Sebastian Cabot." Long ere its Centennial its Congress will probably decree a jubilee over the completion of one of the finest ports accessible to seafaring men. The twin piers that reach out to welcome the traveller was the first great scheme of improvement engaged in by the Government of Buenos Ayres after the overthrow of the tyrant Rosas. The opening of the Rio Chuela is the crowning maritime event of the twenty-one years of the consolidated government, and a worthy indication that the Argentine Republic has reached its majority. A ship's harbor is also in progress,

extending along the city front in a northwesterly direction from the Boca, in which, when completed, the largest ships may lie out of the way of moving crafts, and, sheltered from storms, unload direct to the warehouses lining the shore. Then farewell to water-carts! "Farewell forever!" The advantage of such a harbor can be appreciated by any one who has witnessed a storm on this river. One occurred a few days after my arrival, which, seen from the Boca, was terrible in its grandeur. The wind caught up the water in a column resembling the trunk of a great cypress tree, and carried it to the height of, probably, 150 feet, where it spread out like the drooping branches of an elm, and fell with resounding force. The estuary all about it was like a boiling caldron, and ships were tossed about like bubbles of foam. Several small boats were dashed to pieces, and one steamer raised the distress signal, but no human power could reach it.

Witnessing such a scene may well give rise to a feeling of thankfulness that one is on solid earth rather than in Argentine quarantine. In 1871 Buenos Ayres lost one-fourth of its population by the yellow fever, introduced from Rio de Janeiro. As high as nine hundred deaths were reported in a single day. Since that time strict quarantine meas-

ures have been enforced, and every one arriving between the 1st of December and the 1st of June by a vessel that has touched at a Brazilian port north of Rio Grande is required to spend two weeks on an old hulk anchored several miles from the city. It is an experience none could covet, and many who would be in risk of its enforcement mitigate the "durance vile" by landing at Montevideo and passing the quarantine in the building erected for that purpose by the Uruguay Government on an island a short distance from the coast. When the building is occupied a steam-tender makes daily trips to it carrying provisions.

Neatly-kept gardens and grass-plots border the river above the warehouses, and numerous little parks are scattered through the city. In the principal one, *Plaza 11 de Setiembre* (named in commemoration of the Federal victory over General Urquiza in 1852), the government dedicated a neat column to the memory of San Martin, the hero of South American independence, on the occasion of the centenary anniversary of his birth in 1877. The event caused general rejoicing, and representatives of the neighboring republics participated in the ceremony of its dedication. It is a grateful tribute to a worthy man who devoted his life to a worthy cause, and

who is better appreciated now than he was at the time of his death. The honor of canonization has also been conferred on him, and a day assigned to him in the South American calendar.

There are also many pleasant drives, and a fine boulevard, where the *elite* enjoy the air in their luxurious carriages, or enjoy the more exhilarating exercise of a ride on horseback. "Haughty dons and ravishing señoritas" are here seen in all their glory. An excellent, well-trained saddle-horse can be bought for from \$30 to \$40, but its stylish equipments cost from \$400 to \$500. The mountings of the saddle, including the stirrups, are of solid silver. The stirrup of a lady's saddle is an elegant silver slipper. The nine months of summer and the many warm, bright days in the short winter give ample opportunity for the indulgence of this popular pastime. Nine well-patronized theatres give a further proof of a love for amusement on the part of the citizens.

Of public buildings, the Cathedral, built by the Jesuits in the 17th century, is the most notable and one of the four finest specimens of church architecture on the continent. Five hundred Indian slaves from the Jesuit *missions* in Paraguay were employed in its construction. As we enter it several Lazaruses

are basking in the bright sunshine on the steps, and others are crouching in the magnificent vestibule waiting an alms, while within a mass for the dead is being celebrated in the dim obscurity of wax tapers.

The University, founded in 1820, and supported by the National Government, is the exponent of the more modern idea of human development. It has a faculty of forty-two professors, several of whom are foreigners, mostly Germans. Its classical curriculum is much the same as that of Harvard. It has also the four departments of law, medicine, science, and engineering, a diploma from either one of which is an almost certain preferment to wealth and position. It has a library of over sixty thousand volumes, many of them exponents of the researches of European scientists, and an interesting museum.

Although among the most important, the Government House is one of the least attractive buildings. It is two stories high, of common adobes stuccoed and color-washed a pale pink. In it the National Government was the guest of the Province of Buenos Ayres for seventeen years, pending the decision of where the Federal capital should be permanently located. This question, so important to



the peace and stability of the nation, was settled most satisfactorily in 1880 by the Province of Buenos Ayres presenting the city, with ample suburbs, to the nation as a Federal district. The Provincial Government then remained the guest of the National Government until 1882, when the site was chosen for the new Provincial capital.

The Federal Congress meets every year, and remains in session from the 1st of May till the 1st of September. The Senate is composed of twenty-eight members, two from each province, who are elected for a term of six years. At present the Lower House (House of Deputies) has eighty-six members, who are elected for four years, one half being elected every two years. Both senators and deputies receive an annual salary of \$3500. Like the senators, the President and Vice-President are elected for six years, and the President is not eligible to re-election. The Vice-President is chairman of the Senate. Although characterized by refined and grave dignity, many of the legislators are comparatively young men, fully imbued with the idea of Argentina's present and prospective greatness and her future importance among nations, and manifest the determination to place her in the foremost rank of republican governments,

side by side with the United States. The first Congress that met after the removal of the Provincial capital took up the question of city improvements in a manner that showed the intention of making the Federal capital the worthy type of a great nation. Very properly it began by adopting a proposition for a thorough system of drainage, and appropriated \$8,000,000 to carry it into execution. When this has been accomplished the condition of the city will cease to be a parody on its name,—good air.

Even though a six o'clock dinner has consisted of twelve courses, one is apt to feel the cravings of appetite before a city of 300,000 inhabitants has been gone over. Obeying the instinct of self-preservation, he may enter a hotel with an assurance gained by experience that breakfast may be had any time after nine o'clock. This is the early breakfast hour. From one to two o'clock is a rather late one. Eleven is everywhere the most usual breakfast time. The city is well supplied with hotels,—French, Italian, English, Creole,—at which the charges are no more exorbitant than at those of the same comparative standing in the United States. Some are on the "European plan," others on the "American." Reasonably good ac-

commodations can be had in private boarding-houses for from \$25 to \$30 per month. As eggs sometimes cost one dollar per dozen and fowls are rarely less than seventy-five cents apiece, little objection can be made to these prices,—provided always, that the fowls and eggs be not too persistently replaced by beef and mutton, which are the cheapest articles of food attainable.

If the outer door be open, the visitor at either a hotel or private residence enters the *patio* and announces his presence by a vigorous clapping of the hands. If the street door be shut, the same signal will call an attendant from within.

It is not usual for ladies unaccompanied by gentlemen to eat at the public hotel table. Their meals are served in their own rooms. But in those hotels where North Americans and English are frequent guests this rule is not strictly adhered to.

My first hotel breakfast in Buenos Ayres (brought on by the waiter without previous specification on my part) consisted of six courses, as follows:

- 1st. Beef broth with shreds of cabbage and crumbs of bread. (This is called *caldo*.)
- 2d. Fried fish.

3d. Blood sausage (which the waiter assured me I could eat with confidence, as it was made in the house, but which I had not the confidence to touch).

4th. Mutton-chops and fried potatoes.

5th. Sweet omelet.

6th. Tea.

A long loaf of bread lay on the table, but after seeing many like it in hands not the cleanest, and coming in contact with pantaloons legs not fresh from the laundry, I did not feel particularly drawn towards the "staff of life." Such fastidiousness soon wears away and the superiority of Buenos Ayrean bakers is frankly admitted. English, French, and Creole bread may be had as preferred, the two first in loaves, the last in rolls. The *gallita* is a native roll that is baked very hard, keeps well, and makes long journeys in bakers' carts to supply the country people. Bread is not baked in private houses either in the city or country. There are no conveniences for so doing. Bread making is a business that belongs exclusively to the professional baker.

Soup or *caldo* is an essential part of every meal. The same meat that serves for the *caldo* for breakfast, with longer cooking gives a rich

soup for dinner. Supper is not a customary meal.

The blood sausage referred to in my breakfast bill of fare is a favorite national dish, and is made from the blood of the ox or sheep, mixed with chopped garlic or onions, and occasionally with other ingredients. I was repeatedly assured that one who does not eat it need not expect to retain strength in that climate. The climate, however, is not more trying than that of Cincinnati. The mean average temperature in the city from March to September, 1880, was 72° Fahrenheit. The highest temperature was 98°, and the lowest 39°.

I was amused with a Scotchman's relation of his first experience in satisfying the cravings of appetite in Buenos Ayres. Knowing little of the Spanish language and nothing of the customs of the country, he read over a door the sign "*pan con leche*" (bread with milk), and concluded he would indulge himself with a bowl of bread and milk. He stepped in and as best he could laid his wants before the proprietor. A dry roll was handed to him. After exercising his patience for a time, he modestly suggested that he was waiting for the milk. "It is in the bread," said the shop-

keeper, and added, "If the gentleman would like *leche* he can get it at the *tambo*."

The *tambo* is a place where cows, goats, or mares are kept for their milk. A travelling *tambo* is the milk animal led through the street by a halter, to be milked at the doors of regular customers, or anywhere that a chance customer presents himself. The milk is drawn into the cup or glass presented, and it is not unusual for the purchaser to drink it on the spot. The *tambo* then travels on until another cupful is wanted. A drink of warm milk may be had in this way for eight cents. Mares are never worked, and are kept in the cities only for their milk. Occasionally a herd of a dozen or more may be seen making the rounds of their customers. The milk is considered more nourishing than that of the cow. With all this display of the milk animal, comparatively little use is made by the natives of either milk or its products.

My arrival in the Argentine capital was just three weeks after the siege of the city was raised at the end of the revolution of 1880, and my first act, after receiving the permissive nod of the customs officer, was to take a carriage (for which I paid \$2.80 per hour) and instruct the driver to go to



the scene of the recent fighting, where I found men at work replacing the cobble-stone pavements that had been torn up to make barricades, and filling the trenches that had been dug across the streets. In the adjoining public square troops with bronzed faces, clad in knickerbockers of blue, black, red, and gray, were going through a military drill in a running fox-trot. The whole scene was more suggestive of Sepoy comparisons than of beating swords into pruning-hooks.

This is universally referred to as one of the fiercest, sharpest, most decisive, and briefest of all the La Plata revolutions, having been conceived, begun, and ended within three months. Every one had his own particular tale of horrors to relate. It was a modern attempt to continue the Gaucho mode of carrying an election. Its signal failure is readily interpreted as an indication that "the past can never return."

In March, 1880, General Julio Roca was elected President of the Argentine Republic for the constitutional term of six years. The defeated candidate, unwilling to accept his defeat, set out for the capital city, driving before him a large troop of horses, which he expected to be manned by the population of the rural districts flocking to his



standard as he pressed onward, arming themselves with spears made by breaking sheep shears in two and lashing each point to the end of a pole. These simple arms had proved formidable weapons in many a civil contest, and by them a strange alliance was effected between the most peaceful of all avocations and the savagery of continuous war. But in this instance the expectation of the chief was destined to non-fulfilment. Enough men did not join his standard to conquer the seat of government. Instead, the Provinces sent troops to the assistance of the capital, and the besiegers were in turn besieged. The drove of horses added to their embarrassment. The starving people were reduced to the necessity of eating the starving animals, and piles of bones from which the flesh had been eaten lay in the streets. Hundreds of carcasses of horses that had died of starvation strewed the commons outside of the city, making the air pestilential. At the outbreak of the difficulty all who could do so escaped to Montevideo before the port was closed. Foreign diplomatic corps found they had no sinecure office, and the homes of foreign clergymen were places of refuge. In this national crisis the plenipotentiary from the United States was the only representative of a foreign power admitted to

an interview with the "Department," and is said to have acquitted himself with honor.

For several weeks afterwards bands of soldiers were moving about in the several Provinces, and when the "whys and wherefores" were asked, there was the universal shrug and the universal Spanish ejaculation, "*Quien sabe?*" (who knows). Eventually all signs of disturbance passed away, and on the 12th of October General Roca was peacefully sworn into office. Since that time the quiet of the city has remained unbroken, and but few indications of a turbulent disposition have been manifested in other parts of the Republic. The federalization of the city has taken away the root of jealousy between it and other provincial capitals, and an era of peaceful prosperity seems at last to be insured.

## CHAPTER IX.

## THE ARGENTINE REPUBLIC.

THE most natural feeling of the average American in visiting the Argentine Republic is astonishment. Astonishment at its extent, its resources, its ambition, its spirit of progress, and the culture that greets him in contrast with his preconceived ideas; and perhaps for the first time he begins to realize that he does not know everything. Yet the scarcity of available means of information is greater cause for surprise than his ignorance. During the early days of South American independence, there was a general enthusiasm with regard to its future, and the United States was the first nation to recognize the new republic and send a Minister Plenipotentiary to its capital. From that time until the beginning of its own civil war as close communication was maintained as was possible with only the aid of slow mails and sailing ships, and with its unquiet political

condition. Since that time American thought has been so absorbed in problems of home development that, while the children have been repeating the same geography lessons their fathers conned,—"The country consists of vast plains called pampas, on which roam thousands of sheep and cattle, which furnish the chief exports, wool, hides, and tallow,"—the little sister has, unheeded, stepped boldly forward to its side.

With the reconstruction or consolidation effected in 1862, a new era dawned on the Argentine Republic, and with that event the history of the present Argentine nation begins. As now constituted it comprises fourteen provinces of what was the Spanish Viceroyalty of Buenos Ayres, and a large extent of public lands. The provinces are: Buenos Ayres, Catamarca, Cordoba, Corrientes, Entre Rios, Jujui, Mendoza, San Juan, San Luis, Santa Fé, Salta, Santiago del Estero, Rioja, and Tucuman. Owing to the vague manner in which territorial limits were stated in original royal grants, provincial boundaries offered a fruitful subject for disputes. To avert these the plan of donating to the General Government all disputed areas was happily proposed. Each Province has its own government, modelled after those of the States of the





United States. In all, the governors and legislators are elected for the same length of time, viz., three years, and receive the same amount of salary.

The Territories are: Misiones, Formoso, Gran Chaco, Pampas, Rio Negro, Neuguen, Chubut, Santa Cruz, and Tierra del Fuego.

The boundary between the Argentine Republic and Paraguay was long a vexed question, and was finally settled by the arbitration of the United States in favor of the claims of Paraguay. The treaty of limits was signed on the 3d of February, 1876, making the Pilcomayo River the boundary instead of the Paraguay.

In October of 1881 the boundary with Chili was definitely fixed by treaty in conformity with protocols issued in 1878. Both nations unhesitatingly accepted the decision of the committee appointed to adjust the matter, and in most explicit terms acknowledged their gratitude for the assistance rendered in these delicate negotiations by the plenipotentiaries of the United States. By the terms of the treaty the highest peaks, or water-shed, of the Andes is the western boundary of the Argentine Republic from  $22^{\circ}$  to  $52^{\circ}$  south latitude. The parallel of  $52^{\circ}$  then becomes the



boundary from the water-shed of the Andes to its intersection with the meridian of  $70^{\circ}$  west from Greenwich. The line then follows the highest peaks of a low mountain range in a general southeasterly direction to Mount Dinero, and thence to Point Dungeness on the Straits of Magellan. The island of Tierra del Fuego is divided between the two nations by a line due north from Cape Espiritu Santo, in latitude  $52^{\circ} 50'$  and longitude  $68^{\circ} 34'$  west from Greenwich, to Beagle Channel.

Los Estados islands and the small islands close to the eastern division of Tierra del Fuego belong to the Argentine Republic. Those south of the western division of Tierra del Fuego and all islands to the westward belong to Chili. The Straits of Magellan are neutral, and neither nation has the right to erect fortifications on them.

By this decision to the Argentine Republic is left the undisputed sovereignty of the entire western side of the La Plata basin lying south of the parallel of  $22^{\circ}$ , and contained between the highest crests of the Andes and the great auxiliary rivers of the La Plata system, being an area of 1,168,682 square miles. Topographically this area is in five natural divisions: 1st. The Cordilleras of the

Andes, being high table-lands between  $67^{\circ} 30'$  and  $69^{\circ} 30'$  west longitude, with shallow valleys running north and south. The mean height of this table-land is 13,000 feet above sea level. 2d. Isolated mountain ranges in the northern part of the Republic, with wide wastes of comparatively unproductive land known as "deserts." Some of these are covered with saline inflorescence. The mountains are rugged and more abrupt on the western than on the eastern side. 3d. The central Argentine table-lands and Sierras of Cordoba. 4th. Prairies, called pampas, and wooded plains. 5th. The undulating table-lands of Patagonia. The salubrity of the country, as a whole, was fully attested by the longevity of the people, as shown by the census of 1869, the first general census attempted. It was then found that there was a centenarian for every 7350 inhabitants, and 26 persons were found whose age exceeded 120 years.

Throughout the Republic the same general distinction of the inhabitants as *gente decente* and *peñons* exists as in Uruguay, and to these is added the *Gaúcho* of the pampas. A foreigner is kindly received and treated with marked respect by all classes. The suavity that prompts him "to put everything at the disposition" of his guest seems

inherent in the Argentine, regardless of social position, and is a characteristic in strong contrast with the policy that for three centuries kept the La Plata locked from the rest of the world. But, notwithstanding the great change that has been wrought within a generation, nothing in their mode of thought will more readily impress the stranger, especially the North American, who mingles freely among the people, either in business relations or social intercourse, than the boundlessness of time and the amplitude of to-morrow. *Mañana* (to-morrow) and *pasa-mañana* (day after to-morrow) are the first words learned. It is the period of time in which all things are accomplished, and for the Yankee's exasperating *now* they have the euphonious substitute *paciencia* (patience). He who is thoroughly imbued with the spirit of these three words may find a residence among them delightful. Otherwise it may prove as much a discipline as a joy. The suggestion made in 1856 by Lieutenant Page of the United States exploring expedition on La Plata River and its tributaries is still appropriate: "Whoever undertakes any enterprise in South America must do so with a patient, philosophic spirit."

In no one particular has a greater change been

effected since the consolidation of the government, or one that has a more direct tendency towards the unitization of the people, or more felicitous to the traveller, than in the facilities for intercommunication and communication with other countries. The telegraph has taken the place of the individual courier, and more than 10,000 miles of wires now bind together all the cities and principal villages, and even reach remote outposts. Seven-eighths of these lines are owned and operated by the Federal Government, the remainder by private companies. The uniform price for a message of ten words, sent to any part of the Republic regardless of distance, is forty cents. More than half a million messages are transmitted annually.

Since 1872 a snow cable across the Andes, through the Uspallata Pass, has connected the city of Mendoza, and thence Buenos Ayres, with Valparaiso, Chili, whence submarine cable gives communication with the United States by way of San Francisco and Galveston. The subfluvial telegraph that connects Buenos Ayres and Montevideo brings it into telegraphic communication with Rio Grande and Rio de Janeiro, in Brazil, and thence, by way of the Cape Verde Islands and Europe, with the east coast of the United States.

Even more advantageous, if possible, than the introduction of the telegraph was the adoption of a general postal service. To facilitate the regular transmission of the mails Congress annually appropriates about \$2,000,000 as subsidies to stage-coach lines. Every province has one or more of these, and some of them have several. In 1883 that of Buenos Ayres had fifty-one, and employed on them 10,988 horses and 935 men. Local letter postage (including Uruguay and Paraguay) is at the rate of eight cents per half-ounce, while business papers are carried for one cent per ounce. In 1883 the Argentine home correspondence amounted to 17,300,000 letters, while its foreign correspondence increased the number to 21,000,000. The proceeds of the service for the year gave the government a net gain of \$21,046.

The Argentine Republic was admitted to the Berne Postal League in 1878. Previous to that date letter postage to the United States was at the rate of twenty-seven cents per quarter-ounce. Since that time five cents will take a letter there from the United States, but will not bring a return. From 1878 to 1882 the letter rate from the Argentine Republic to the United States was sixteen cents per quarter-ounce. In the latter year it was reduced

to twelve cents. Postage on newspapers coming in or going out of the country is charged at the rate of two cents for every fifty grains in weight. If foreign letters have been underpaid, when they reach the Buenos Ayres post-office the amount of deficit is marked according to the Argentine rate, not according to that of the country from which they come. For example, if a letter with a United States five-cent stamp weighs a fraction over the fourth of an ounce, the proper postage since January 1, 1882, is twenty-four cents. As only five have been paid, the remaining nineteen cents are collected from the recipient. My "personal experience" afforded me indubitable proof that the Argentine quarter-ounce is lighter than the half-ounce of the United States.



## CHAPTER X.

## THE PROVINCE OF BUENOS AYRES.

THE Province of Buenos Ayres is about equal in extent to the State of New York, and bears much the same relative importance in the Argentine Republic that the State of New York does in the United States. With the exception of a few isolated mountain knobs in the southern part, that seem to be an outlying fragment of the Coast Range Mountains of Brazil and Uruguay, it is wholly a prairie State, lying in the topographical division known as the pampas.

It was in this Province that the Gaucho, the third distinct class of the Argentine population, thrust himself upon the notice of the world. Strangely enough, the greater number of names that have been impressed on the thought of foreign nations are the names of Gauchos. The idea of La Plata civilization entertained generally in the United States is the idea of Gaucho civil-



ization,—if such a combination of words be admissible. The Gaucho, or lord of the prairies of the La Plata, is of mixed Spanish and Indian blood. He may still be seen to better advantage on the prairies of Buenos Ayres than in any other Province of the Republic, although it is possible that in those lying to the northward he has been less modified by foreign influences. The name (usually translated into North American literature as “cattle driver”) literally means *a horseman*. Hence it is evident that there may be *gentlemen* Gauchos and *peñon* Gauchos without any violence to the language. A gentleman, of whatever class, is always addressed as Señor or Caballero, but a *peñon* as amigo (friend).

The full Gaucho dress is now rarely seen near the cities. It is what Sarmiento has characterized as the “American dress,” because found in no other part of the world. It is peculiarly adapted to the needs for which it was intended,—a life on horseback,—and admits the free action of every part of the body.

The Gaucho boot is the skin drawn from the leg of the horse or ox and made supple by manipulation. The heel of the wearer fits into the part that grew around the hock of his predecessor,

and from the part to which the hoof adhered his toes protrude guiltless of stockings. This boot is now rarely seen even in the interior, being superseded by those of French manufacture. Wide white cotton trousers reach a little below the knee and are elaborately trimmed around the bottom with fringe, embroidery, or native hand-made lace. His loose cotton shirt resembles a blouse. The collar is generally left open and thrown back from the chest. The *chirapá* is worn over the trousers. It is a long shawl, one end of which is fastened under the belt in front and the other end at the back, giving the effect, when walking, of Turkish trousers open on the side. In riding it protects the white ones underneath. The belt is of leather, the finest being of dressed hog-skin elaborately embroidered. The leather is doubled, forming pockets from six to nine inches deep, which are separated by rows of buttons. These buttons are silver dollars or half dollars made with an eye on the reverse side. The lappet of each pocket is fastened down with a similar button. The lower edge of the belt is sometimes festooned with silver chains, from the links of which silver coins are suspended, and the whole is fastened in front by an elaborate clasp surrounded by a coarse filigree.

The curved knife, inherited from his Moorish ancestors, is worn in the back of the belt. It serves for all purposes alike,—to mend a cart, build a house, kill an ox, cut his food, or “mark” his antagonist. (Sheffield, England, has a large trade with the Argentine Republic in these knives.) Instead of a coat, a *poncho* of the same quality and color as the *chirapá* is used. When not needed for warmth or protection from the rain it is carried on the *recado* (saddle). A soft slouch hat, a bright-colored handkerchief loosely knotted about the neck, and a silver-mounted riding-whip of braided raw-hide complete the costume of the *gentleman* Gaucho. The *peón* Gaucho may dispense with all save the shirt, *chirapá*, and hat, a strip of raw-hide supplying the place of the belt as a support for the *chirapá* and a rest for the knife, and a strap buckled to the wrist serving for a whip.

Like the Arab, the Gaucho spends the greater part of his waking existence on his horse. The name of his saddle literally means a resting-place or bed. It is composed of four small rolls of straw sewed in leather, two of which, bound together, rest on each side of the horse. Over this are laid one or more skeepskins, tanned with the wool on;

one or more rugs, woven in the upper provinces, with pile perhaps an inch long; and, over all, the *poncho*. The stirrup, secured to the *recado*, in the case of the gentleman Gaucho, is often a mass of silver ornament that quite conceals the foot. The headstall of the bridle is as nearly entirely of silver as is consistent with use, the ornaments of the brow-band, or *chapeado*, covering a goodly portion of the face. Silver bits are in the horse's mouth, and a *pretel* of several rows of silver bangles ornaments its breast. The reins are alternate sections of silver chains and leather. The *pēon's* bridle is a simple headstall and reins of raw-hide, with a stout iron bit. But even that is scarcely needed, the horse seeming instinctively to understand the rider's wish. The coiled lasso is attached to the *recado* ready for use, and the *bolas* always accompanies it. The *bolas* is a mechanical implement and an offensive weapon inherited from the aborigines. It consists of three stone (or sand) balls enveloped in leather; two being of equal size, and attached to thongs of equal length. The third ball is smaller, and attached to a shorter strap. The ends of the three straps are fastened together. To use it the horseman, holding the small ball in his hand, raises his arm above his head with a whirling motion till

the two free balls have gained the requisite momentum, then opens his hand, and the weapon speeds away and coils itself about the feet of the ox or horse that he would capture, or with it he will bring down a bird upon the wing. (By the use of the *bolas* the cavalry of the Spaniards was rendered useless in the war with the Incas, and burning faggots attached to them set fire to the thatch roofs and destroyed the city of Cuzco in 1536, when held by Hernando Pizarro and besieged by the natives under the Inca sovereign Manco, son of Huayna Capac.) Although, in the practised hands of the native, the *bolas* is an almost unerring and convenient means of catching an animal, it is a severe one. I have seen horses, caught with it while feeding on the prairie, led up with legs lacerated and bleeding.

The home of the Gaucho is a mud hut thatched with pampa grass, the rocking-chairs of which are the skull bones of oxen, with the wide-spreading horns as arms, and gourds serve for cooking utensils. The wants of his family are extremely simple, and but for the modern invasion of artificial cravings would be wholly supplied without the intervention of commerce.

The Gaucho lives almost exclusively on beef and

mutton, which he cuts in long strips and roasts before a fire. In eating he holds one end in his hand, takes the other in his mouth, then severs the bite with his belt-knife. Wherever he may be, the abundant herds and flocks, and his ready knife, insure him a meal, and if night overtakes him away from home he lays his saddle on the ground, wraps himself in his *poncho*, and lies down on it to sleep. His is a wild, free, unconventional life, not without its charms, but it is doomed to vanish before the innovation of the restraints which those using them call civilization.

There is a larger foreign population resident in Buenos Ayres than in any other Argentine province. The brief period of tranquillity that here followed the acknowledgment of the independence of Spanish America, and that terminated in the short and brilliant administration of Rividavia, was especially favorable to the interests of this Province. Two of the first acts of self-government were the opening the port of Buenos Ayres and inviting immigration. With few exceptions, immigration to the La Plata then meant immigration to Buenos Ayres, and those who got beyond the city had no incentive to go beyond the Province. The ever restless, ever ready Irish were prompt to accept the invitation, and soon

thirty thousand of them were scattered over these fertile plains engaged in sheep farming. To them, more than any other class, the Province owes the development of this industry. During the troublous times that followed the overthrow of the Rivadavia government they pursued their avocation comparatively undisturbed. Since peace has again been restored, immigrants of other nationalities have also found their road to wealth in this enterprise.

The Argentine prairies are peculiarly adapted to grazing, and are designated by Argentine economists as "the meat-producing" division of the Republic. They are of two general classes, called *hard camps* and *soft camps*. (The word *camp* is the English rendering of the Spanish word *campo*, the synonyme of prairie, both words signifying treeless pastures.) By *soft camps* are meant the prairies upon which soft grasses and succulent pasture plants, such as spreading wheat-grass and trefoils, are in the ascendancy. The *hard camps* are those covered with wiry varieties of grass, and are better for cattle than for sheep. A square league of good *soft camp* will support a flock of twenty thousand sheep. When stocked with half that number it is expected to support the flock with its increase for two years. A flock of sheep doubles itself in three years. There



are two lambing seasons, spring and fall. Fall lambs are more hardy, as they have time to gain strength before the heat of summer becomes oppressive. Sheep-shearing begins from the middle of October to the middle of November. Men and women from the country villages are hired as shearers. Two men are usually sufficient to take care of the flocks of sheep on a square league of land, except at shearing-time. This care consists in corralling them at night, changing their feeding-grounds as required, and providing drinking water where there are no running streams. There is always a demand for men who understand the business, and it is not unusual for an impecunious immigrant "to get a start" by hiring himself out on the shares as a sheep farmer. By such an arrangement the laborer is boarded and receives one-third or one-fourth (as the case may be) of the increase of lambs and of the wool at shearing-time. In this way in a few years he finds himself with a flock of his own and means at his command to rent or buy a *camp* for their subsistence.

After a *hard camp* has been grazed by cattle a few years soft grasses often replace the original growth, and sheep may then be advantageously introduced. The intelligent grazier will, of course,

study his own *campo*, and introduce or vary his flocks and herds accordingly.

When cattle have become accustomed to their feeding-grounds, two men take care of the herds on a league of land as easily as of sheep. A herd doubles itself in four years. Two thousand cattle are estimated to the square league. In the Province of Buenos Ayres a square league of land costs from twenty thousand to fifty thousand dollars, according to its distance from the city, and in very remote districts may be bought even cheaper.

The following estimates of the costs and profits of an *estancia* are from an official compilation,\* and will serve as a general illustration. It differs only in minor details from statements made to me by individual *estancieros* of their personal knowledge and experience:

Suppose the cost of the land to be	.	.	\$40,000
And that	.	.	20,000
Is expended as follows:			
10,000 sheep, al corte, at \$1.10	.	.	\$12,000
1,000 cattle, " " 6	.	.	6,000
300 mares, " " 4	.	.	1,200
50 saddle horses " 16	.	.	800
			<hr/>
			\$20,000

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\* Report of Argentine Commission, prepared for Centennial Exposition at Philadelphia, 1876.

## RETURNS.

2,500 sheep sold to tallow triers at \$2	.	\$5,000
1,000 " " al corte " 1.20	.	1,200
150 cattle " to butchers " 14	.	2,100
100 " " al corte " 6	.	600
25 mares " " " 4	.	100
400 quintals of wool " 12	.	4,800
3 " hair " 20	.	60
<hr/>		
Total . . . . .	.	\$13,860

## EXPENSES TO BE DEDUCTED.

Salary of manager per annum . .	\$240
Salary of two servants per annum .	280
Salary of six shepherds per annum .	1,020
Sundry expenses . . . . .	320
<hr/>	
Total . . . . .	1,860
<hr/>	
Net gain . . . . .	\$12,000

In this estimate it is presumed that the flesh of animals slaughtered on the place will provide the food of the employés, and that the skins of the sheep and hides of the cattle so slaughtered, with the tallow and bones sold, will meet other incidental expenses not enumerated. By the estimate, it will be seen an annual net gain of sixty per cent. of the money expended in stock is allowed, or an annual

net gain of twenty per cent. on capital invested in lands and stock. No allowance is made for years of drought, and pestilence among the herds, which a prudent forethought will be likely to take into consideration in making investments. Neither is it certain that the individual *estancero* will be able to sell his flocks, *al corte* (old and young, large and small, in the flocks as they run), at ten cents per head more than he pays for them.

Many city capitalists have *estancias*, or grazing farms, that they either rent or place under the care of a *mayor domo*. Occasionally one of these has a fine residence on it in which the family spend a portion of the summer. The buildings of the *estancia* are of the most primitive kind. The best are of adobes, rarely of more than two or three rooms; the poorer ones are mud huts. When one of the *genti decente* lives permanently on his *estancia*, his own residence is made to conform as nearly to those of the towns as possible. The employés occupy their several homes on different parts of the grounds.

Sheep bought by the tallow triers are skinned and the whole carcass thrown into boilers. When the tallow has been tried out, the flesh taken from the boilers is used to replenish the fires. Before the foreign demand for grease made economy an

object, the whole carcass was thrown into the fire as soon as the skin was withdrawn, and while it was still quivering with life. This disposition of it as fuel may still sometimes be seen. It requires about three minutes to kill and skin a sheep and dispose of the carcass. Between the returns of the year following the expulsion of Rosas and the union of the Province of Buenos Ayres with the Argentine Confederation,—that is, in the eight years from 1854 to 1862,—the export of wool increased two hundred and thirty-seven and four-fifths per cent. From 1876 to 1882, inclusive, it increased twenty-five per cent. In the latter year the total export of wool was 244,732,196 pounds, valued at \$29,033,000.

The unwashed wool is sorted in storehouses called *barracas*, and pressed into bales of from seven to nine quintals. (The quintal is 112 pounds.) The sheepskins are also baled. Bales of skins weigh from eight to eleven quintals. France is Argentina's best market for sheepskins. By the provincial returns of 1881, Buenos Ayres had 57,838,073 sheep, and by the national estimates there were 93,000,000 sheep in the Argentine Republic at the beginning of the year 1883. This is eleven million more than twice as many as there were then in the United States. Australia, with its 72,000,000

sheep, ranks next after the Argentine Republic as the world's supplier of wool.

Fat cattle are generally taken to market by agents called *abatoirs*. Except for the supply of city markets or exportation on foot to the neighboring republics, they are disposed of to tallow triers or at the *salederos*, where their flesh is skinned off in layers about an inch and a half in thickness, then cut into strips, and after lying piled in salt a few days is dried in the air, and in this state is known to commerce as *carne seca* (dried meat), which was long one of the most important of Argentina's minor articles of export. However, a heavy duty laid on it by some of those nations which were the best customers have almost discouraged its production, and within the past few years some of the largest *salederos* in Buenos Ayres have been closed. Only about five minutes are required to slaughter and skin an ox, cut its flesh into strips, salt, and pile it up.

When cattle are sold to the tallow triers, their carcasses are treated the same as those of sheep, and the tallow is run from the boilers into barrels for shipment. The hides are stretched on scaffolds and dried in the sun, then passed through a poisonous solution to preserve them from the ravages



of bugs and worms. They are exported without being baled, and handled separately at each re-shipment. Those handling them keep tally in a monotonous sing-song in counts of ten, as they pass the hides along. The large bones are ground into bone flour for European agriculturists.

To Don Jorge de Mendoza, who, under royal commission from the king of Spain, fitted out the first expedition for the colonization of Buenos Ayres, is due the credit of the introduction of domestic animals on the Argentine pampas. It is difficult to conceive the solitude of these vast plains, when enlivened by neither ox, sheep, nor horse. As a part of the equipment of his colony, Mendoza brought with him sixteen cows, two bulls, thirty-two horses and mares, twenty goats, forty-six sheep, and eighteen dogs. A part of these were sent into the interior and became the progenitors of great herds of wild animals, that afterwards were an easy source of wealth, and, in the development of the Gaucho element, a curse to the country. In 1881, in addition to its nearly sixty million sheep, Buenos Ayres had 4,754,810 cattle, 2,396,469 horses, 155,134 hogs, and 7612 goats. The number of dogs does not appear. In 1880 the entire indebtedness of the Argentine Republic was estimated at ten dollars per



capita of its population, and the value of the cattle in the Republic at twenty dollars per capita.

Soon after the close of the civil war in the United States, while the people were groaning under the consequent load of taxation, a distinguished statesman made the declaration that "*The women of the Western Reserve could churn out the entire national debt in ten years.*" How long would it require for the Argentine plains to graze out any sum required for national benefit?

An *estancia* covers an area of from eighteen to sixty square miles.

Until within the past twenty years the opinion was held, even by scientists who had analyzed the soil, that the pampas were totally unfit for anything but grazing. During his term as President of the Republic, the patriot statesman, Sarmiento, combated this opinion with a practical experiment. Through his efforts a section of pampa in the very heart of the province of Buenos Ayres was laid out in small fields for cultivation, and with considerable expense a country town was established in its midst for the accommodation of an agricultural community. Forest trees were planted and wheat culture introduced, with that variety of other crops that can alone insure agricultural success. The result of the

experiment was just what its projector anticipated. Now the Province has more than a hundred thriving villages, more or less, of the same type, some of which might safely be ranked as boroughs, and its wheat crop of 1881 amounted to three million bushels. The general average yield of wheat in the Province is given at twenty-three bushels to the acre.

The large *estancieros*, as a class, are averse to having their *estancias* divided or given up to agriculture, although occasionally one is rented or sold for that purpose. The introduction of tillage in any form is mainly by the fostering care of government, by placing public lands within the reach of agriculturists, who are mostly foreigners. "The Spanish race, whatever has been its conquests in the field of Mars, has never been celebrated for its achievements in that of Ceres. It does not take kindly to that manual labor which extracts wealth out of the soil."

The public lands are sold at public sale by the land commissioner at the *cabildo* (government house or town hall). Those for grazing or agriculture are sold in sections of a league square, or in half or quarter sections. The fractional sections are a league in length. Hence, by the expression "a

quarter league" of grazing or agricultural land is meant a strip three miles long and three-quarters of a mile wide; and by a half league, a strip three miles long by one and one-half miles wide.

In the vicinity of the city of Buenos Ayres, and all other towns with any considerable population, small plots of ground are cultivated in fruits and vegetables for the city market. The products are more freely used by foreigners than natives. Such small plots of ground are sold by the commissioner under the names of *chacra* and *quinta* squares. As sold by the commissioner, a *chacra* lot is six hundred yards square, and a *quinta* lot one hundred and fifty yards square. In common parlance any small cultivated spot is a *chacra*, and any house surrounded by trees or gardens is a *quinta* house.

The agricultural colony of Bahia Blanca was established on the shore of the bay of the same name by the provincial government of Buenos Ayres. It was one of the first attempts at colonization on an extensive scale, and has been encouragingly successful. The commodious bay offers superior advantages as a harbor for ships, and is not unknown to ocean traffic. It is now and prospectively the most important point on the Atlantic

coast in the Argentine Republic. A railroad already connects its emporium, the town of Bahia Blanca, with the city of Buenos Ayres, and a proposition is pending for a concession for a railroad to connect it with the west coast of Chili, by way of the Bariloche Pass.

When the Province had donated its capital to the Federal Government, its next care was to select for itself a new location to which to remove the provincial "Lares and Penates." The site chosen is on the Bay of Enseñada in the La Plata River, thirty miles southeast of the city of Buenos Ayres. When the site was chosen it was a wilderness, but the Province set to work vigorously to make for itself a home. Ample blocks separated by wide streets were laid out, and numerous trees planted along its prospective avenues. Within two years after the selection of its location, the city of LA PLATA, the new capital of the Province, had twenty thousand inhabitants and finer public buildings than are to be found in any other provincial capital of the La Plata countries, if, indeed, they do not surpass those of any other South American city. A large sum is also being expended from the provincial treasury in constructing a port on Enseñada Bay, which is expected to accommodate the largest

class of ocean ships, and will be connected with the new city by a ship canal.

As the making of adobes was too slow a process to meet the demands of the rising city, a number of frame houses, ready to put up, were imported from the United States. These made so favorable an impression, alike by their beauty, the rapidity of their construction, and their small cost compared with native houses of equal dimensions, that a number were ordered by *estancieros* in different parts of the Province.

## CHAPTER XI.

## THE ENTREPÔT OF THE INTERIOR.

THE term Rio de la Plata, which gives the name to the entire river system, in its local signification is now applied only to the estuary that receives the waters of numerous tributaries and mixes them equally with those of the ocean which it feeds. The contributions of the tributaries have already been collected in the Paraná and Uruguay Rivers, which enter at the head of the estuary. In the lower part of these two rivers, earth and water have for centuries contended for the supremacy in a manner equally inimical to husbandry and navigation. The result is an inland archipelago, with an aggregate land surface of between 3000 and 4000 square miles, two-thirds of which is in the Paraná. The lower part of the Paraná River—in which is the larger portion of this archipelago—is about thirty miles wide, and the average width of the river below the mouth of the Paraguay is

given at nine miles. Among many schemes for the advancement of the country that occupied the thoughts of statesmen in the early days of national independence, was one for the improvement of these islands. Fruit trees were planted on the higher ones, and on some of those little above the surface of the water the osier willow was introduced from Chili. As a first result of this scheme several noted patriots carried lighter purses, and had the opportunity of possessing their souls in patience while the more "practical minded" amused themselves over their folly. Years rolled on, and anarchy had shrouded in gloom the brightest hopes of the most hopeful, but still the willows grew and spread from island to island, and the fruit trees scattered seeds for a future gathering. Ultimately the willows of the Paraná Islands have furnished a no inconsiderable supply of fuel to the citizens of Buenos Ayres and Montevideo, rivalling the plantations of peach trees cultivated for the same purpose. Also within a few years past osier basket work is becoming an industry of considerable importance, and promises an increasing development. The fruits from the islands are no insignificant item in the city markets, and a bitter drink called *hesperidena* is made from their oranges. As an inci-



dental result of that wild scheme of the dreamers, the tourist on the Paraná now glides in and out among clustering gems of living verdure. Graceful willow boughs sweep the water's edge, and among their glossy leaves orange and lemon trees hold up their golden balls, and an occasional basket of luscious peaches brought on board attest epicurean wealth beyond the reach of the eye, while the scarlet clusters of the *ciba* blossoms hang from leafless boughs temptingly near yet exasperatingly remote from the outstretched hand.

If haste require, the lower part of the archipelago may be omitted from a trip of the Paraná by taking the railroad from Buenos Ayres to Campana. This railroad leads through a monotonous level of partially cultivated country, past the bleaching grounds where the Buenos Ayrean nymphs of cleanliness ply their avocation on the river's brink; past the Palermo Palace, the country-seat of the Dictator Rosas, where his beautiful daughter Manualita presided over his home with acknowledged grace, and from which she escaped with her father to an English vessel in the roadstead the night after his overthrow. It was on the grounds surrounding this palace that he is said to have kept servants at work, at the point of the bayonet, washing the foliage of

the trees leaf by leaf, and in its dining-room that he regaled his guests with savory dishes of human ears, taken, perhaps, from the heads of their dearest friends.

In 1882 the "River Plata Meat Company" was organized in London for the purpose of supplying fresh frozen meat from the Argentine plains to the people of the British metropolis. It began operations by erecting slaughter-houses, in connection with large enclosures for sheep, at Campana. The first shipment (to be followed by monthly consignments) was made in January, 1883. It consisted of 7000 carcasses of an average weight of thirty-six pounds. It arrived in London in good condition, and a banquet was given in honor of the event by the company, at which the mutton was served in a variety of ways, and partaken of and complimented by a large number of the aristocracy and influential citizens.

The Campana depot is surrounded by a thicket of low shrubs, overhung by some stately trees, noticeable among which is the wide-spreading *ombu*. Close by is the low wooden dock, at which lies the Santa Fé steamer that daily connects with the train. These little floating palaces, similar in their construction to those seen on our rivers, wind

about among the islands in a most romantic fashion. Clothes drying on the bushes indicate human life, and an occasional mud hut shows a thought of fixed habitation. These are homes of Italian wood-choppers, whose industry is manifested by piles of willow "cord-wood" awaiting transportation. Sometimes a canvas tent takes the place of the mud *ranch*, but quite as frequently the blue vault of heaven and the leafy canopy is his only shelter.

The villages on the lower Paraná wear a look of decay. San Nicholas, one hundred and twenty miles above Buenos Ayres, is the first that presents the appearance of life or business activity. It also has railroad communication with the latter. It was here that, in answer to the call of the Governor of the Province of Santa Fé, the General Congress met after the expulsion of Rosas (1852), and signed the declaration in favor of republicanism. The fact that ten years elapsed before the full intent of this declaration was realized does not detract from the glory of San Nicholas. The town stands on a high bank sloping towards the river, and the balustrades of its flat roofs and its cathedral spires are seen through clustering shade trees. It has a population of about 10,000, and is the port of a good agricultural and grazing district. The National Congress of 1883

deemed this consideration of sufficient importance to appropriate \$120,000 to build it a wharf.

There are comparatively few islands above San Nicholas, and the lake-like expanse of the river shows only a dim border of green for its further shore. The banks on the Santa Fé side are steep and abrupt, in many places showing the undermining effect of the water. They are of yellow clay, in places mixed with a hard, calcareous earth called *tosca*, that is used in making hydraulic cement. The channel lies near this shore. Thirty miles above San Nicholas a sharp curve in the river brings to sight the white-washed, blue-washed, yellow-washed walls of Rosario, the first commercial city of the Province of Santa Fé, and the second in the Argentine Republic. A shore depth of water unknown at lower points, and a freedom from sand-bars, gives it exceptional advantages as a shipping point. The site of the city is sixty-five feet above the level of the river.

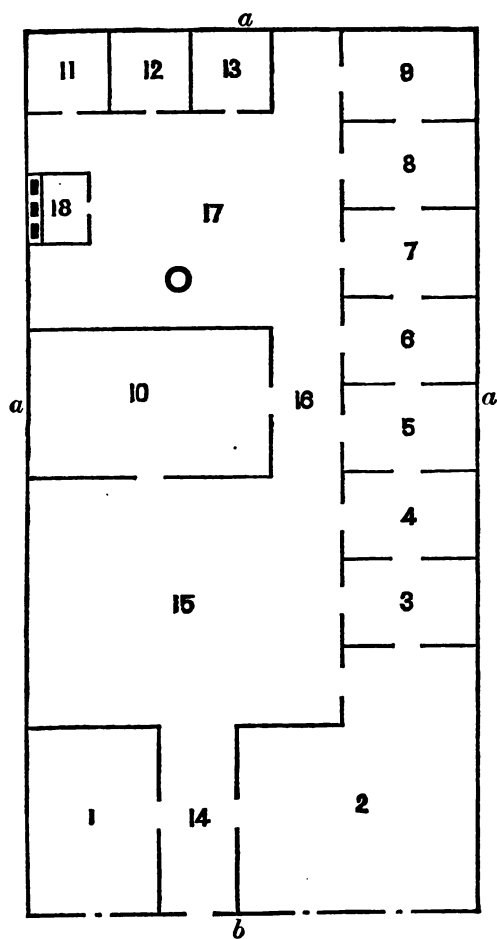
Nothing more surely indicates the advance made since the reconstruction of 1862 than the changes that have taken place on the Rosario River front. Then an insignificant building, that served for the receipt of custom dues, stood on the bluff almost alone. The cathedral towers appeared in the back-

ground. Save these, few and unpretentious were the buildings seen from the deck of approaching vessels. Now a commodious custom-house with ample offices and airy corridors crowns the brow of the ridge, the low strip of ground along the water's edge is occupied by freight warehouses and shipping offices, and the whole curve of the river presents a succession of walls. The village of scarce three thousand souls has grown to the busy city of forty thousand. Its foreign and domestic commerce ranks second only to that of the city of Buenos Ayres. For the better accommodation of its commerce, in 1883, an appropriation of \$2,100,000 was made by the national government for the improvement of the port. The streets about the docks and custom-house are all day long filled with the clumsy carts that serve as drays in connecting them with the railroad station and local business houses, and the still more cumbrous *carretas* that connect them with inland cities and villages.

There is nothing magnificent about this "commercial emporium of Santa Fè," "the entrepôt of the great interior." There are probably not more than a dozen houses in it of more than one story. There is no aristocratic quarter. Through one *reja* the passer may catch a glimpse of elegance, and through

the next of broken *baldosas*. Roofs are flat, but are little used, except when a street parade is in progress. The *cielo raso* (ceiling) of rooms is often only cotton cloth tacked to the rafters and papered over. Except for this purpose, wall-paper is used but little; the inner walls being generally tastefully "color-washed" in panels. In the mind of the native architect, the one essential of a house is its easy convertibility from a dwelling to a business house, and *vice versa*. Houses are in good demand, and rents are high. A moderately good house, of the size shown in diagram on page 152, commands seventy-five to one hundred-dollars per month rent. When it becomes desirable to increase the capacity of the part of the house devoted to business, it is only necessary to remove the partitions, which are made of a single tier of brick and plastered without lath.

The accompanying plan gives a street front of 45 feet: *a, a, a*, solid wall surrounding two sides and rear end of building lot; *b*, wall on street; doors indicated by blank space; windows by blank space with dot in centre; 1, little parlor, sometimes used as sleeping-room; 2, drawing-room or business house; 3, 4, 5, 6, 7, 8, 9, family rooms; 10, dining-room; 11, 12, servants' "dens"; 13, ironing- or store-room; 14, *saguan*, a passage leading from front door to *patio*;





15, front *patio*, in which pots of blooming plants grow, and the walls are covered with vines of fragrant bloom. The Cape jasmine is a favorite. Sometimes an orange or fig tree grows in the centre, a square of the pavement being removed for its accommodation. 16, *saguan*, connecting the two *patios*; 17, back *patio*; O, cistern or well. This may be in the front *patio*, with a vine trained over it. (Well water is considered less wholesome than cistern water.) 18, kitchen; - - -, *fugon* or cooking range. This is a brick shelf built across the kitchen, with shallow depressions eight inches square or thereabout, in which are iron bars, two or three inches from the bottom, on which is laid a handful of charcoal. When ignited, the cooking vessel is put over it. The roof over the *fugon* is funnel-shaped, but the little smoke given off by the charcoal is as likely to find its way into the eyes of the cook as into this funnel. Eight by ten feet would be regarded a *very large* kitchen. Pantries and closets do not enter into the calculations of house-keepers. There is no way of heating the rooms, except in houses intended for foreigners. No washing is done in the houses. The *lavadera* carries the soiled clothing in a huge bundle on her head from the house of her patron to the river

brink, where she rubs them by hand in a shallow box, and piles them on the *tosca* and pounds with a club, then rinses them in the river and bleaches them on the *tosca*. Sometimes a hundred or more women may be seen standing from ankle to nearly waist deep in the water rinsing clothes. Soap is now generally used in the cities of the *litoral*.\* In the interior, saponaceous plants still supply its place.

The streets of Rosario have a uniform width of twenty-four feet, with a shallow surface drain on each side. This is the only sewerage. The streets are paved with cobble-stones. The sidewalks are three feet wide, close against the houses, and are mostly paved with common building adobes, that quickly wear into miniature hills and valleys. On account of subsequent grading of the streets the sidewalks are left above them at an elevation of from two to eight feet, necessitating a constant ascending and descending that makes pedestrianism fatiguing. By city ordinance no one carrying a bundle or basket is allowed on the sidewalk.

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\* The term *litoral*, meaning coast, is applied to the shore of the great river courses, as well as of the ocean. As there have been no towns upon the ocean coast until quite recently, by the cities of the *litoral* are really meant those on the Rio de la Plata and its tributaries.

Hence laboring men, women, horses, and oxen trudge over the cobble-stones together. Carts make daily rounds to carry away the sweepings of the streets and the refuse of the houses. For this service each householder pays a monthly tax that varies with the needs of the city treasury. An English company supplies the town with gas, for which each householder pays a monthly tax for each street lamp illuminating his premises. A variable monthly tax is also paid on each door or gate, for the support of the police, or *celedor vigilante* (called by English residents the *sereno*). Until 1882 the Rosario *sereno* called the state of the weather or condition of sublunary affairs at every half hour from ten P.M. until daylight. Every letter was prolonged in a monotonous chant that consumed nearly two minutes in the announcement,—“*L-a-s o-n-c-e y m-e-d-i-a, y t-o-d-o s-e-r-e-n-o!*” (half-past eleven, and all is calm),—the last word being varied for clouds, rains, fogs, or any other important particular. The presumption was that all the *serenos* in the city made the announcement at the same moment. In practice, one took it up as the other had finished, and when the last had ended, the first was ready to begin the next call. The continual vigilance was so inimical to slumber there

was little regret when the city fathers decided to dispense with the nocturnal solo.

The *sereno* stands all day on the street corner or perambulates his short beat, clad in wide Knickerbockers and short jacket,—in summer, white linen; in winter, blue, black, or red woollen,—with a small knapsack on his back, a gun in his hand, and a short sword at his side. For what purpose he keeps his daily guard it would be hard to say, as he seems utterly oblivious to the various little services expected of city police in the United States. It was familiarly asserted that if asked the way to any given point his response is as likely to be "I will tell you for two reals," as any other, and that in case of disturbance he is as likely to be the disturber as the quieter of the agitation. It is but just to add that street disturbances are rare, and I knew of none, nor of any incivility on the part of any city employé. The only instance during a residence of two years in which I saw the Rosario *sereno* on active duty, two were marching off a couple of culprits who had stolen hymn-books from the Anglican chapel after the Sabbath service.

The *rejas* on the windows of even new houses, and the heavy bolts and barricades of the doors, indicates the fear of robbery or other lawless intru-

sion. I was warned not to leave any articles near the windows that could be drawn through the *rejas* by hooks on the end of walking-sticks, but saw nothing to justify the warning.

As yet Rosario has no city water-works. The people depend principally on cisterns for their water supply. Owing to soluble salts in the soil well water is regarded as unwholesome, and, when available, well water is rarely used for culinary purposes. The supply from the cistern is supplemented by carts which peddle river water. A packet of water tickets costing sixty cents entitles the holder to forty large buckets of water, to be delivered daily in quantities to suit his convenience. Large earthen water-pots, similar to those of ancient Palestine, stand in the back *patio* to receive it,—“As the manner of the Jews was for purifying.” If the river water be the sole family supply a small filter, made from lava, not unfrequently bears the water-pot company. But little use is made of ice. Moderate quantities of natural ice are obtained from the Falkland Islands, and artificial ice may be obtained from Buenos Ayres city, where it is made; but there is little demand for it among the natives. The favorite water-cooler is an unglazed earthen bottle with stopper of the same material, of the same pattern

as was used by the Peruvians when, on his first landing on her coast, Marcus Pizarro was entertained by the hospitable Indian princess. The constant evaporation keeps the water fresh, which is not the case with that kept in glazed vessels. Although the water-bottle is a native article, for many years the potteries of Great Britain have supplied the greater number of those in use, as their facilities make it impossible for native workmen (or rather workwomen, for nearly all the pottery work in the La Plata is done by women) to compete with them.

Business houses open early. The business is pre-eminently mercantile. Houses engaged in the wholesale and retail trade of imported manufactures are interspersed only with such industrial pursuits as local demand necessitates, such as blacksmith and carpenter shops and bakeries. The *siesta* is universally taken in the heat of the day. In workshops employés may be seen asleep in all postures after their eleven or twelve o'clock breakfast. It may be doubted if even a thief would then have ambition to ply his trade.

A single street-car track makes a circuit of the city, and connects it at one extreme with the railroad station and at the other with *Plaza Lopez*, a

tiny sylvan retreat laid out with some care, but little frequented. Riding in the street-car after the sun is low until late in the evening is a popular way of taking the air.

Etiquette demands that a lady shall be accompanied on the street by a servant if she have no other companion. But a very small servant may "protect" her. When two ladies walk together a single one always takes the outside of the sidewalk and offers her hand to assist the married lady up and down the steps at the crossings. If both are married the elder lady is always given the place next the wall. When lady friends meet they salute each other with a resounding kiss on both cheeks. Gentlemen sometimes salute each other in like manner and often embrace each other rapturously. Great deference is always shown in public by gentlemen to ladies. A man and his wife are rarely seen on the street together, but daughters frequently accompany their fathers, who lavish caresses upon them unsparingly. The *peñon* class maintain the non-committal expression of countenance characteristic of the Indian, and seldom make any public demonstration of emotion.

As in the lower cities, the *chancadero* stands on the street corners and around the markets waiting



to be hired. The milkman from the country carries his cans in leather pouches on horseback, and if the customer complains of the quality of the milk unhesitatingly declares that it has not been watered below the legal standard, or he may beg pardon and say that by mistake he took it from the wrong can. The pannier baskets of ox-hide, until within a few years, were as common here as in Montevideo and the towns of the interior, but are now superseded by the cart, which serves all draying purposes. This cart is a clumsy affair, with a bed resembling a wood frame or freight car. It is drawn by a single horse attached to the wooden tongue, of dimensions that might serve for a house sill, by means of a band drawn around its body as close-fitting as a *señorita's* corset. This band is called a *cinch*, and, with a bridle, constitutes the harness. A strip of raw-hide or a leather strap passes through a hole bored through the cart tongue near the end and ties it to the *cinch*. When the cart is to be turned, the end of the tongue presses against the side of the horse. Cart-horses are pitiable looking objects, but if mention be made of them the general opinion is expressed, "They do not feel," or "They are cheap." The *carretas*, for inland journeys, are covered with canvas or thatch,

and are drawn by six or more yoke of bullocks. The bullock yoke corresponds with the massive cart tongue, and, resting close on the back of the heads of the cattle, bows them almost to the ground. No iron is used in the manufacture of the *carretas*, and, where wedging is not sufficient, tying with rawhide is resorted to instead of nails. A mercantile caravan consists of from twenty to thirty of these *carretas* under the control of a "captain." A carpenter, called the "master," accompanies the caravan. Eight thousand such caravans annually leave Rosario for various inland points in the several provinces. The average *carreta* load is four thousand pounds.

The *carreta* yard and the railroad station represent the Spanish-American and the Anglo-American ideas now harmoniously blending. Since the Spanish invasion, until within the past twenty years, "the cumbrous, creaking *carreta*" and the pack-horse or mule were the only means of transporting merchandise of any kind from one part of the La Plata countries to another, and in consequence it reached the consumer burdened with onerous charges. Until Rosario became a port of foreign entry, the cities of the interior received their supplies from Buenos Ayres. The cart road between that port and the

city of Mendoza represented a distance of nine hundred miles, and three months were required for a caravan to make the journey. The cost of carriage was from forty to one hundred dollars per load. When Rosario became a port of entry the people of Mendoza were enabled to reach a depot of European supplies by a *carreta* path of only five hundred miles, and the consumption of imported articles increased accordingly. Until within the past year the citizens of this western capital were compelled to keep up their connection for at least a part of the distance to the La Plata ports with *carretas* or pack-mules, and to receive all the manufactured goods used by them through their agency, or by the still more expensive one of troops of pack-mules over the Andes from the ports of Chili.

*Carreta* traffic is now supplemented by stage-coach lines, some of which receive a subsidy from the provincial governments, and others are subsidized by the national government. In 1883 the province of Santa Fé had fourteen stage-coach lines, of which the principal ones had their headquarters in Rosario. The stage-coach, called *galera* by the natives and *diligence* by the English residents, is a wooden-topped carriage, without springs, and intended to accommodate from ten to thirty pas-

sengers. Except what luggage can be stowed under the seats, all freight, including live fowls and fruits, quadrupeds, vegetables, and dry goods, are piled on the top. The *galera* is drawn by eight or twelve horses, four abreast, which are kept at a gallop, and are changed every ten or twelve miles. The driver's seat is on the top, or near the top of the coach in front, and an assistant rides one of the lead horses. An extra horse, hitched only by its head, gallops along with the others ready for an extra pull at the wheel in case of miring or unusually deep ruts. The *puesta*, where the horses are changed, may simply be a corral by the wayside, into which the horses for the change have been driven by an attendant before the arrival of the *galera* (in default of such promptness they are caught, where feeding, with the *bolas*), or it may be a wayside inn at which the traveller may find refreshment. Relays of saddle-horses may also be obtained by those preferring this mode of travel. The charges for horses and attendants are moderate. Horseback is the favorite mode of travel among the Argentines. Country gentlemen usually prefer to take with them their own *tropilla* (little troop) of horses for their journey. For the accommodation of half a dozen gentlemen travelling in this way, a *peñon* drives along

from twenty to thirty loose horses. When a few leagues have been passed the saddles are changed to some of these fresh beasts, and in this way a continuous gallop is kept up, and from sixty to one hundred miles made in a day without great fatigue either to horse or rider. In the country, ladies often ride from eight to ten leagues for pleasure without complaining of fatigue. Spanish-American ladies are rarely seen on horseback in Rosario. The delights of equestrianism are there left almost wholly to their fair foreign neighbors, and the conveniences of it to marketmen and women and to beggars.

"Beggars on horseback" is not a figure of speech here. They often make their rounds in this way. Several who are socially disposed sometimes bear each other company. Beggary is legalized, and the beggar is a notable if not a noteworthy member of society. Those licensed by the city wear a metal badge. They may ply their vocation at any time, but Saturday is regarded as pre-eminently "the beggar's day." On it they confidently expect to find something ready for them both at business and private houses, and to receive something from those whom they may meet on the street. They are not importunate, but expect their apparent misfortune and their badge to plead for them. Nor does his

more opulent fellow-citizen find it necessary to warn them to "clear out!" He simply says *perdone me* (excuse me), and the suppliant knows that he is to get nothing. The entrance to the cathedral and the edges of the sidewalk a little distance from the theatres are favorite resting-places for beggars, especially before the opening of a grand *funcion*.

Rosario has two theatres which receive considerable patronage. These, with the church *fiestas* and patriotic celebrations, are the only popular public amusements. It is asserted by old residents that people now think of nothing but making money. That all classes have become infected with the desire to get rich to such an extent that they cannot take time even for the claims of religion; that to see a procession in honor of any of the saints, such as used to be here "in the good old times," one must now go to the cities of the interior.

After Buenos Ayres this is the most "foreign," and in religion the most "liberal," city of the Republic. It is estimated that three per cent. of the population are Protestants. This includes English residents who are adherents of the Anglican Church, adherents of the American Methodist Church, spiritualists, rationalists, infidels, and skeptics of every grade.



Of the numerous church *fiestas* that in honor of MY LADY OF ROSARIO, the patron saint (or goddess) of the city, is perhaps the most popular. On one occasion when I attended this *fiesta*, the cathedral bell rang at five o'clock in the afternoon to announce readiness for the pageant. Female worshippers multiplied rapidly, but men were scattered sparsely through the company during the first part of the service. (It is jestingly said that women go to church to worship and men go to admire them at their devotions.) As the ceremonies continued the number of these "admirers" increased.

Raised on a platform in front of the altar stood a life-sized figure holding an infantile form in her left hand and in her right a silver sceptre almost as long as herself. Her white satin dress, heavily embroidered with gold and trimmed with deep lace, fell over the platform in a long train. On her head was a crown that would outmeasure the six in the London Tower. Her platform and the space above it was adorned with huge bouquets of paper flowers and tawdry trinkets. At the ringing of a bell the worshippers prostrated themselves before her. The visible devotions consisted in crossing the forefinger of the right hand in front of the thumb, and with



the latter touching,—1st. Right cheek, left cheek, forehead, and chin; 2d. Right temple, left temple, forehead, and nose; 3d. With open palm, right shoulder, left shoulder, forehead, and breast. Between each of these exercises the thumb is brought to the lips.

With the well dressed these ceremonies were about equally divided with the adjustment of the dress. At a touch of the bell, the worshipper dropped gracefully on her knees, reached back and arranged the drapery over her feet in such a way as to display the trimming to the best advantage, kissed her thumb to the image, and if she chanced to espy an acquaintance, smiled and bowed to her, concluded the crossing motions, readjusted her flounces, bowed and smiled again, and again counted off prayers till the bell recalled her to her feet. The poorly dressed and those in mourning weeds or the costume of a vow never lifted their eyes from the image or ceased for a moment their mute supplications. At intervals the bell-ringing is changed to the swinging of censers.

From a high box pulpit a priest pronounced a long eulogium in which the name *Señora* was frequently repeated. At regular intervals he prolonged the final syllable *on*, which was always followed by

a murmured response from the kneeling multitude. Then followed more bell-ringing, more swinging of censers, more prostrations, more adjustment of flounces, more crossings and kissing of thumbs.

Little boys appeared in front, and candles were taken from about the altar and put into their hands. Men in tatters went forward and took their places as torch-bearers. The platform was taken on men's shoulders. Two military bands in front of the cathedral struck up their harsh music, an anthem was chanted, and the image began its journey, followed by the officiating priests in long white satin mantles embroidered with gold. They were supported on either side by priests in more scant robes of the same material and having lace about their skirts. These were followed by other priests of various orders, none of which represented the *fakir* or starveling class. Whatever may be the faults of the national religion, it does not interfere with digestion, if the clergy be taken as specimens.

At the cathedral door the torch-bearers closed ranks after the priests. One military company preceded and another followed the cortege, which moved slowly through the streets. A halt was made at the corner and middle of each block, where a carpet was spread in the street and a table

placed on it as a resting-place for the sacred burden. During each of these pauses praises were chanted and incense burned, the supporters of the officiating priest holding back his mantle as he swung the censer. Some worshippers prostrated themselves in the dust. A few laid their faces on the ground. (None of these were of the *gente decente*.) Again the image was raised; again flowers were strewed in her way; again the drums beat and the soldiers thrust back the people to clear a passage until the circuit of the principal blocks of the city was made, and between the files of torch-bearers the image was restored to its place in the cathedral as the last rays of the sun were gilding the tree-tops.

At the festival of Corpus Christi a human figure of heroic size, ghastly with imitation blood drops, recumbent in a glass case, that serves for a bier, is carried around a few squares and back to the cathedral, where crowds of women and children, and an occasional man, kiss the hangings of the bier, then turn to supplicate "The Mother of God" and drop an offering into her outstretched apron.

The cemetery is a league beyond the city limits. The enclosing walls are only thick enough to allow the coffins to be put into the receptacle sidewise. This gives more room for memorial tablets than in

the Montevideo cemetery, but on them I failed to find any expression of the comfort of the Christian's hope. They bear rather the wail of bleeding hearts and a dread of the unknown future into which the departed have entered, for the mitigation of whose sufferings prayers are implored. Here, too, the receptacles in the wall are rented. The greater part of the enclosure is occupied with simple vaults, pagodas, rotundas, etc., filled with receptacles for the dead, the style of the building indicating the social rank of the occupant. Some of these, also, are rented.

The "Well" is the refuge of bankrupt tenants. It is a huge, dry cistern near the corner of the cemetery most remote from the entrance, covered with a hinged iron lid. I lifted that lid for one suffocating moment. Grinning skulls, dried muscles, arms, legs, dry bones, putrefying bodies of all sizes, were heaped upon each other as tossed from the cart "in one rude burial blent."

The "Potter's Field" has no separating wall. It is simply a wide trench parallel with the wall, beginning near the "Well." Into it, without coffin or winding-sheet, the poor are cast and a little earth thrown over them. The portion most recently used forms a ridge about two feet above the general level. Once, where part of the trench had been opened

ready to receive a body (although none could be interred before the next day), I saw a human foot protruding from the loosened soil.

All Souls Day (the 2d of November) being that on which souls may be released from purgatory, is the great day of the year at the cemetery. All classes resort thither, hoping by their prayers and offerings to mitigate the sufferings of their dead, even if they cannot effect their deliverance. It is also the day on which the living garland the tombs of their dead. Wreaths of bead-work are much in vogue for this purpose, as they last through the year; but every kind of ornament is used. Before the more costly shrines, in wreaths on the wall, in clumps of shrubbery, and in tufts of coarse grass and wild flags, candles are lighted, and beside them prostrate figures count their prayer-balls. Before some of the most costly tombs hired mourners continue a doleful wailing. Even by the side of the poor man's trench a few half-penny tapers flicker, tokens of the human love vainly seeking to dispel the gloom from the next life with the earth-lights that have as vainly sought to dispel the shadows from the life that now is. By the "Well," fit emblem of a hopeless eternity, neither love nor superstition lights a torch.

These yearly lamentations for the dead often continue through the week, the wailings of the wealthy being kept up by hired mourners. But the true mourners must visit the graves at least once during the week to light the candle for their dead. This practice must be continued till death dries the fountain of their tears.

Formerly All Souls Day was celebrated by ostentatious ceremonies performed by the priests in the cemetery as well as in the cathedral, and a remunerative traffic carried on in dead men's souls. But a few years ago the priests came in collision with the municipality on the question of the burial of a Protestant stranger. The municipality came out victor in the contest, and now it may bury whom it pleases within those walls, while the priests are excluded on this day of days. Even though there be a funeral, they must conclude their ministrations outside the gate. There is now also a Protestant cemetery a little more than a league from the city, where, with others, a few North Americans "sleep the last sleep."

When death enters a La Plata household, the body lies in state, but the family is invisible. Sometimes the corpse is placed in a sitting posture, dressed as handsomely as possible, and surrounded

by flowers. Before it hired mourners make night hideous. Near and remote relatives go into mourning. For men this is the simple crape on the hat, with the customary black suit; for women a plain, black trailing robe, a black Cashmere shawl pinned close over the head, whence it hangs straight down the back, often dragging upon the ground, and a long, black crape veil which shrouds the face. For a husband this garb is worn three years, for a parent two years, for a sister or brother one year, and for cousins from three to nine months. Crape hangs on the door from six weeks to six months. During the first three weeks of mourning only the most intimate friends may make visits of condolence, and then they are not received by a member of the family, but by some one in attendance for the purpose. Later the afflicted family may receive such calls in a room destitute of pictures, flowers, and all ornaments. The members of the family make no visits within six months, and no evening visits within nine months. Married ladies make no calls within a year after going into mourning. A piano is not opened within three months after a death has occurred in a house, and in case of the rending of near ties, music and all pleasant things are banished for a year.



## CHAPTER XII.

## AMUSEMENTS AND INCIDENTS.

"CARNIVAL," the Saturnalia of the Romish Church, is the great *fiesta*,—the event of the year. Everything looks forward to it. Everything stops for it. Everything dates from it. It can scarcely be called a religious festival, yet it is one fostered by the church. A devout lady explained to me: "The Holy Church has found it necessary to give this respite to her faithful children as a preparation, that they may be able to endure the sore rigors of the long season of mourning. They have carnival to brace them up for Lent."

In 1881 this season of special preparation for the contemplation of our Lord's death began on Sabbath, February 27. As it was my first carnival season there, I observed it closely. For weeks preceding the windows of business houses were filled with masks of all descriptions and other appliances for its proper observance. Chief among these appli-

ances is the *põmõ*, a small can or bottle of soft, flexible tin, with screwed cap over the small neck. The *põmõ* varies in length from three to nine inches, and in diameter from half an inch to two inches. The cost of a common article is from twenty-five cents to one dollar. But the quality, quite as much as the quantity, of the contents determines the value. The *põmõ* contains perfumed water. Every variety of perfume is discernible. It is said that poisoned *põmõs* are used as a means of taking vengeance on an enemy, or settling an old grudge. The top being removed, and the *põmõ* squeezed between the finger and thumb, a fine, steady stream of water is poured upon the object of attack. The chief aim is at the eye. The ear is the next mark in favor; then the neck and mouth. But no part enjoys immunity. The only way to escape being made a target is to stay close within doors and see that every crevice is closed. The custom is said to be of great antiquity, coming down from the Moors, and is a refinement on the practice formerly in vogue of deluging\* with pailfuls

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\* A close analogy may be traced between this phase of the carnival and the Buddhist celebration of the new year, which, as practised in Laos, is thus described by Miss Emelie McSilvary: "All, especially the young, give themselves up to a peculiar form of merry-making, consisting in giving every one a shower. Armed with

of water,—a custom which is not yet altogether extinct.

Until the church lost its absolute power, utter lawlessness prevailed during the days of carnival. Whatever came into human thought might express itself in action. But now the civil power interposes some restrictions. It has prohibited the buckets of

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buckets of water and bamboo reeds, by which they can squirt the water some distance, these people place themselves at the doors and gates and on the streets ready to give any passer-by a drenching, marking out as special victims those who are foolish enough to wear good clothes on such a day. It is most amusing to watch them, after exhausting their supply of water, hasten to the river or well and run back, fearing the loss of one opportunity. Sometimes several torrents are directed to one poor individual; then, after the drenching, shouts of laughter fill the air. On this day the king and his court, with a long retinue of slaves, go to the river. Some of the attendants carry silver or brass basins filled with water perfumed with some scented shrub or flower. . . . The perfumed water is then poured on the king's head, afterwards on the heads of the nobles. . . . The custom is also observed in families. A basin of water is poured on the head of the father, mother, and grandparents by the eldest son or by some respected member of the family. This ceremony has some religious significance, being symbolical of blessing and felicity. A formula of prayer accompanies the ceremony in each case."

Perfumed water is also used by Buddhist women in the ceremony of "bathing the idols."

*"Siam and Laos as seen by our Missionaries,"* Presbyterian Board of Publication.

water and the paper douche. The latter was made by rolling a large sheet of paper, twisting the end, filling it with water, and dropping it from the house-top or balcony on the head of a passer-by. The weight and accumulated momentum gained in falling inflicted a severe blow at the same moment that the bursting paper gave an inopportune bath. The many murders committed in retaliation caused the interference of the civil power. In Rosario the law forbidding the douche includes the whole city; but in Montevideo certain streets are yet legally given up to it, and whoever ventures on those streets must take the consequences.

The civil power in Rosario has reached farther, forbidding the use of beans. To insure the observance of this new edict, the sale or use of candies is prohibited. The law raised an outcry among confectioners; but soldiers stood around with bayonets fixed and swords unsheathed. Formerly, immense quantities of beans were sugar-coated, in readiness for these street sports, and people pelted each other with them. They were showered from house-tops and hurled from windows. The sensation produced by such pelting may be imagined. The loss of eyes and other bodily injuries were the not infrequent result.

The municipality has also decreed that, within the bounds of its control, carnival shall on no day begin before ten A.M. But in this it has not been so successful. The *põmõ* is uncontrollable, as are also the india-rubber water-bags.

There was no service at the cathedral during the first three days of carnival. Even the usual daily mass was omitted. All the first day (the Sabbath), individuals, pairs, or companies, dressed in their peculiar uniforms, walked the streets or called on their lady friends. One noticeable uniform was that of a Spanish knight of the fourteenth century. It was made of bright green lined with white, and ornamented with white and tinsel trimmings. The street-car company had the opportunity of redeeming former losses. As the car passed, water was dashed in at the doors and against the windows, and those who occupied it plied their *põmõs* on each other. As the afternoon wore away, the streets became more thronged. At eight P.M. they were crowded. At nine, bands of music started from the Government House, followed by two large fancifully decorated wagons, in which were young ladies dressed in allegorical costume, and a company of young men representing the Republic. Other carriages were starting from other points,

and gayly decked private carriages, with ladies in fancy dress, were rumbling through the various streets. For weeks in advance young ladies are busy making mottoes and devices not unlike book-marks, which they present to their gentlemen friends, who wear them pinned across the breast. I counted eight on a knight in green. Others had their jackets well covered with them, while some wore only one or two. This custom is probably a remnant of the days of chivalry, a shadow of the ghost that Cervantes laughed out of Spain.

The streets which intersect the city, from north to south and from east to west, and cross each other in the heart of the business section, were brilliantly illuminated by arches of gas jets spanning them at short intervals, by Chinese lanterns and groups of crystal lights, the effect of which was very pretty. Between the gas arches, cords crossed the streets covered with all manner of flags. Flags also floated over many houses.

On these streets roofs, balconies, and pavements were densely crowded. At ten P.M. the procession passed through them. The police cleared the way at its approach, but the crowd closed around the carriages, pouring the contents of their *pommes* into the faces and on the bare shoulders and arms of



the ladies, who tried to protect their eyes with their glass fans while they returned the *pōmō* drenching. Soon after eleven P.M. flags were drawn in, lights extinguished, and comparative quiet prevailed. Monday was a repetition of the Sabbath.

Throughout the gayeties, red was a conspicuous color in the dress of the ladies. Yellow combined with black, and yellow without much combination, were also noticeable. The government ladies wore the national colors, blue and white. By day as well as at night, harlequins of every description paraded the streets. On Tuesday night the streets were more densely crowded than on either of the preceding evenings. Maskers of all grades and *pōmō* pedlers dodged in and out among the carriages, the latter plying a lucrative trade.

On Wednesday ashes took the place of water. Mass was said in the cathedral, but whoever ventured out ran the risk of having brocade or broadcloth transformed into sackcloth. A sort of swab, or trowel, or patch of cloth, or leather dipped in ashes, or, better, in flour or chalk, from which the passer received a blow, took the place of the *pōmō*. The effect of such white patches on one's garments is extremely ludicrous.

Then came a respite. Thursday, Friday, and Sat-



urday business could go on, while the faithful recruited their energies for "the great day of the feast." On Sabbath, March 6, from early morning grotesque faces paraded the streets. All day the street cars were subjected to spasmodic shower-baths. All day the pavements were wet from the *pōmō* warfare. Door-ways were crowded with women and girls engaged in it, and scuffles with their assailants were not infrequent. At dusk bells began to clang and drums to beat. Before nine o'clock the streets were thronged with vehicles of every description. At ten, soldiers cleared the way for the *corso*. First came a funeral car, on which lay the figure of a human body with a sheet thrown over it. The face was bare,—a ghastly, grinning visage. On each corner of the car sat a man in black mask, with glaring eyes, holding a taper and wearing a very high hat with long crape streamer. Next after the funeral car marched the "Company of the Republic," carrying rich banners garlanded with flowers. After them came the government wagons with ladies, and next the "Company of the Country," with band, banner, and wreaths; more carriages; the "Company of the Epoch," carriages; the "Company of the City," carriages of ladies; a company of horsemen; clowns; fifteen carriages;

six open street cars, crowded inside, on the steps, and on the roof; six carriages; another company of horsemen; two street cars; buffoons; more carriages; charlatans; *pomo* pedlers; masqueraders.

It was a grotesque mingling of the solemnity of mourning, the strains of merriment, and the triumph of justice. The "death" part of the procession entered the Market Square, where was a platform, which the four companies mounted with their bands of music. The platform was enclosed with festoons of gay lanterns, balloons, and the like, which, as the music continued, resolved themselves into a series of fireworks. Finally, one by one the posts became whirling firewheels, from which stars and rockets were hurled. While this was going on the companies continued dancing wildly. As the last post was extinguishing itself, amid the continuous roar of fire-crackers, bursting torpedoes, and shooting rockets, the dense smoke of saltpetre and sulphur, and drippings from flaming tar-kegs, the dancers leaped to the ground, formed in rank, and conducted the corpse, which represented Judas, to the other end of the Market Place, where was a scaffold, to which it was raised. But the tragedy was not yet complete. Judas not only hanged himself, but "burst asunder in the midst." By the help

of a torch, his representative proceeded not only to burst asunder in every part of the body, but every fissure emitted flame. Arms shot away in fire-crackers and rockets. Muscles disappeared in bright streams through his mail leggings and boots. The top of his head flew off with a loud explosion. In the continuous whirling of the body the toes shot themselves away; and, finally, when nothing remained but the boots, they became a revolving star with many-colored rays, which went out one by one. As the last ray grew dim the mourners and executioners again formed in procession and marched off to their several headquarters, where sumptuous banquets awaited them, and where, with their masked partners, they would dance till morning. In like manner several private Judases were burned in different parts of the city.

"Burning Judas" is not confined to the carnival ceremonies. The traitor makes himself conspicuous on many occasions. If a bonfire of Bibles is to be made, Judas lights the pile.

In country places carnival is celebrated by the free use of the *pomô*; young people going from house to house to play it upon each other. To thus signalize a friend is regarded as a mark of courtesy. The evenings are given to dancing.

Throughout the La Plata a fondness for pyrotechnic displays is manifested and large sums are expended on them. It matters little whether the occasion that calls out the enthusiasm of the people be religious, social, or patriotic, fireworks in some form is likely to be a part of the programme.

The most lavish displays are in celebration of national independence. Two Independence Days are thus celebrated,—the 25th of May, on which independence was declared in Buenos Ayres in 1810, and the 9th of July, the anniversary of the united declaration of independence made in Tucuman in 1816.

A singular incident was related to me by creditable parties of the substitution of fire-crackers for the marriage ceremony, which illustrates a phase of society. As a class the *pēōns* are extremely poor. In the Province of Santa Fé the priest's fee for performing the marriage ceremony is forty dollars. As there is no other legalized mode, and as not one *pēōn* out of a thousand could accumulate that amount in a lifetime, the luxury of the rite matrimonial is pretty generally dispensed with among them. There is also a considerable laxity of practice

among those who would not be willing to be classed as *peóns*. Among the better class a desire is manifested to see this evil remedied. As an expression of this sentiment, a wealthy *estancero*, living some distance from Rosario, gave to a couple living on his *estancia* the requisite forty dollars, and let them have horses to go to town for the purpose of being made husband and wife. They set out, much elated with the prospect. Meeting an acquaintance, they told him their good fortune, and receiving his congratulations invited him to return with them to the nearest *pulperia*, where they purchased a bunch of fire-crackers with which to celebrate the happy event, and stood around them as they snapped. In this way the journey was gladdened at each *pulperia* where they rested their horses, and at each meeting of old friends, until, when the cathedral loomed before them, half of the money had vanished. They stood together before the altar to be made man and wife. The ceremony was begun in due form and the priest extended his hand for the money, when the remaining twenty dollars was put into it.

"This is not enough," said the priest.

"It is all we have," was the answer.

"You must add another twenty dollars," demanded the priest.

"But we have no more."

The altercation grew spirited.

"I will not marry you without the forty dollars," asserted the priest.

"Very well," responded the twain; "we have lived together fourteen years without your permission, and we can get along without it still."

So they remounted their horses, and spent the remaining twenty dollars for fire-crackers for the return ride.

Another incident was laughingly related of the manner in which one of the most influential and respected of the *gente decente* outwitted the priest and won his bride, that illustrates a possibility connected with the marriage ceremony,—the legality of a marriage by proxy.

Before a legal marriage can be performed, the expectant bridegroom must receive absolution from a priest. To obtain absolution presupposes confession. In the instance related, the candidate for matrimonial honors was a young man of "liberal ideas" and dauntless spirit, who resolved not to submit in any wise to the superstition that arrogated to any human being the right of spiritual

interference, at the same time he was determined to have his bride lawfully. The lady lived in Cordoba, where the ceremony was to be performed, but whither at that time it was impossible for the expectant Benedict to repair in person; hence a certificate of absolution was indispensable. While his brother waited, ready mounted, he presented himself before a priest, stated his wish, and demanded the certificate.

"I cannot give it until you confess."

"You must give it. Do me the favor not to make further delay."

"You must confess."

"This is my only confession," and a cocked pistol was brought suggestively near to the priest's forehead.

The certificate was given without further delay. The waiting horseman sped away with it, and the next day, as his brother's proxy, plighted his troth to the lady, with all due formalities, in the presence of her friends, and, as speedily as the fleetest horses rendered it possible, brought her back with him to her happy husband, among whose friends also the event was appropriately celebrated and the lady received with magnificent demonstrations of welcome.



More exhilarating than any *fiesta*, pyrotechnic display, or gotten-up exhibition of any kind, is a gallop over the prairies with companions who can, for the time being, abandon themselves to freedom from the perplexities of existence and inhale the elixir of life with the breath of alfalfa and thistle blossoms. On, and on, and on, over the green sward, sprinkled with scarlet clusters of wild verbenas and geraniums and a hundred other flowers, with no bound in sight but the blue horizon, and no habitation near save the burrow of the biscacho,\* at whose door the little gray owl stands sentinel, and near by dozes the proprietor in his brownish-gray fur mantle, and chews his cud till warned of approaching danger. Then his hind feet twinkle a moment in the air as he disappears into his underground citadel. A blue-gray bird crouching in the

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\* The biscacho is a ruminant quadruped about a foot in length, which burrows everywhere throughout the Argentine plains. Sometimes their underground galleries are several acres in extent, and make horseback riding dangerous, as the horse's feet are liable to sink in the holes. With a free rein the horse, accustomed to the plains, selects safe ground for himself. The biscacho is destructive of all kinds of vegetation. Its skin is used to a limited extent for rugs and foot-muffs, and its flesh is sometimes eaten. It is unknown in the plains of Uruguay.

grass turns his peering black eyes this way and that, then spreads his white-lined wings and skims low over the grass, screaming, "*tierra, tierra!*" A scissor-bird hastens from our approach, clipping the air with its two long caudal feathers. The *galera*, the primal stage-coach, rolls, and rumbles, and swings along the ruts its kindred wheels have worn in the soft loam, its eight horses, four abreast, and the "*cinch horse*" at the wheel, kept at the gallop. Anon, a company of thatched *carretas*, each drawn by a dozen bullocks, and leading one hitched behind it in case of emergency, on their way from the custom-house. On, past *chacras* of maize, artichoke, beans, and garlic; past *estancias*, each with its own appropriate name, whose proprietors are affability itself. Enter any one of these homes, hut or mansion, and the utmost hospitality is extended. No host more readily recognizes the *gentleman*, or more promptly accords him marked courtesy.

The Argentine saddle-horse is of easy gait, fleet, well trained, and capable of great endurance. After a delightful gallop of several leagues I asked the owner for how much he would sell the horse I rode. His answer was, "I cannot say that I want to part with it. It is rather a favorite with me. But if I should sell it, I could not take less than thirty dol-

lars." In the cities the cost of keeping a horse is such that he very soon "eats his head off."

There are several British and a few North American *estancieros* within a few leagues of Rosario, whose words indicate their full conviction that this is the heart of the universe, especially for money-making. They divide their attention about equally between cattle and sheep. As there are few running streams, a water supply for their flocks and herds must be obtained by sinking wells, which some of them admit is a trifling drawback. But it is seldom necessary to dig more than thirty feet. The water is drawn in large wooden buckets with trap bottom, by a horse attached to a long sweep or chain. The windmill might relieve him, and is being introduced to a limited extent, but so long as his value does not exceed sixteen dollars, the equine millennial dawn is likely to be procrastinated.

By invitation of one of these *estancieros* I witnessed the exciting sport, or business, of separating the cattle. A drove of seven or eight thousand had been corralled the night before, and after an early breakfast our party galloped over two or three leagues of prairie to the scene. Some thirty *pêons* were already assembled. The herd was turned out of the corral and around it on the open camp.

Mounted *peons* took their stations at regular distances. A few, on the fleetest horses, stood near. At a signal from the manager a horseman dashed into the herd after the animal designated. Usually several, panic-stricken, made a dash for the open plain, the rider giving chase only to the one wanted. The object of the rider was always to direct the course of the animal to the part of the camp assigned to the fat cattle. If he took that direction all was well; if not, an exciting chase ensued. Frequently the bovine exceeds the equine in fleetness for a considerable time, and baffles him in the rapidity and eccentricity of his turnings. Other riders join in the pursuit, and the welkin rings with the echoes of wild life. Those stationed in the outer circle check the course of the flying brute as he approaches them. When the chase fails to turn his course as desired the lasso is thrown, and one or two horsemen drag him away, or the *bolas* flies from the pursuer's hand and the race comes to a sudden end. Although these two methods are in constant use by the butchers, they are seldom employed in separating the fat cattle from the herds. Before we returned for luncheon eight hundred cattle had been culled from the herd and re-corralled ready to be driven to an alfalfa (lucerne) field, pre-

paratory to their journey to the Rosario shambles, where it was expected that fifteen dollars per head would be realized for them. The alfalfa pasture is the only "stall-feeding" known to the Argentine ox, and is scarcely more relished than the succulent thistle that comes up and covers the ground as the spring grass dies.

These thistles grow from three to five feet high. Their dry stalks are often used for fuel, as are also the dead stalks of other weeds. The stalks are gathered in bundles in their season, and laid up for future use. This is the only supply for fuel in sections of the pampas too remote from the city for charcoal pedlers, and where peach trees or other wood is not grown for the purpose. Where timber is grown for fuel, the peach is preferred on account of its rapid growth. In three years after a peach plantation has been set the cutting may begin. A large kettle, resembling the "soap kettle" known to North American countrywomen, is often seen near to the home on the pampas, with a *chene* (*pēōn* woman) crouched beside it feeding the fire with weed stalks.

At a native *estancia* I enjoyed an excellent dinner cooked in this way. Into the kettle were put a lamb that I saw caught from the *majada* with a

lasso, several fowls caught in the same way by a boy of eight years, a pumpkin cut into small squares, a handful of quartered potatoes, a head of cabbage, some rice, and minor ingredients. The first course served was rice soup. Then followed a mutton stew, composed of the dis severed vertebræ, garnished with bits of boiled pumpkin and cabbage. After this, boiled leg of mutton and potatoes. Then fowl with rice. After which baker's bread from the city, thirty miles away, and cheese, made on the *estancia* the week before, followed by sweetmeats, which closed the meal.

The *langosta*, or locust, first cousin to the Kansas grasshopper, is the occasional scourge of the *campo*. I one day rode for nearly an hour over a troop of them, marching along in as good order as the best disciplined soldiery. A few days afterward a similar host encamped on the young peach orchard of my entertainer, and in a few hours stripped it of every green leaf. The insect has a choice of food, however; and although every peach leaf may fall a prey, and every grapevine lose its foliage, the vegetables beside them may escape untouched. Neither do they overspread the whole country, but travel over comparatively narrow strips. When it is seen that they have destroyed the pastures in one locality,



it is simply necessary to change the herds to another. The superstition that they are sacred insects, because a darker shade of color down the centre of the body is "crossed" by a similar shade at the shoulder, prevents any systematic means of extermination or of limiting their ravages. The ant is more universal in its depredations, and must be guarded against, alike in city and country, by gardener, florist, and house-keeper. Its fondness for shoe-leather is not one of its least aggravating characteristics. Among insects, the almost invisible *bicho colarado*, or "jiggar," that multiplies by millions on the grass, and the *vinchuco*, or "flying bedbug, an inch long," that finds its favorite home on the paradise tree, but enters houses and hides in any crevice during the day, then makes a nocturnal raid on the sleepers, are especially annoying.

*Zonda*, *tormenta*, *temporal*, and *pampero* are the euphonic and emphatic terms denoting the state of the weather, which bears the burden of human ills the world over. The *zonda* is the hot north wind that gives everybody the headache. *Tormenta* is the general name for a storm, and *temporal* is the summer shower. The *pampero* comes from the south with a wide sweep of the compass, on either



land or water. On land it is the La Platean cyclone, and carries great clouds of dust gathered from the pampas. Occasionally clouds of thistles and thistle-down make the *pampero* particularly disagreeable. Hutchison describes the luckless wight caught in such a *temporal* as having "the appearance of having been dragged through a flour-sack or feather-bed and ducked in a horse-pond."

Soon after my arrival in Rosario I had heard the mutterings of distant thunder without giving much attention, and sallied out on a prearranged purpose. Before I had walked two blocks the air was so thick with dust I could not see across the street, and I had to protect my eyes from the sharp onslaught of sand. A dry hide from a *bar-racca* clattered over my head, grazing my hat. I was forced to take refuge in the first open door; but whether it was opened for my benefit, or the tardy servant was about to close it against the storm, I did not know. The wind was followed by a torrent of rain that speedily converted the sand that had lodged in the *patio* into mud half a foot deep. The street was transformed into a river. The violence of the storm was soon exhausted; but two hours later, in order to get home, I had to mount the street car by a plank placed from the threshold

of the door to the rear platform of the car. Afterwards, warned by muttering thunders or darkening skies, I complacently enjoyed the *temporal*, *tormenta*, and *pampero* through a pane of window-glass.

## CHAPTER XIII.

## RAILROADS AND COLONIZATION.

By the census of 1882 the population of Rosario was thirty-two thousand two hundred and four. At the time of the reconstruction of the Argentine Republic this "entrepôt of the great interior" was a village of only three thousand inhabitants. Indirectly, the civil war in the United States contributed to the impulse that changed the village into the city. Because of that war English manufacturers were obliged to seek elsewhere for material to keep their spindles running. A rumor reached Manchester that thousands of acres of good cotton were growing wild along the Salado River, and Earl Russell directed the British consul, resident at Rosario, to make a tour through the section indicated and ascertain the truth of the rumor; and, if he found such to be the case, to ascertain how the crop could most cheaply be gotten into the English market. Wild cotton was not found in any considerable quantity,

nor yet cheap labor for its cultivation. Although the report as to soil and climate adapted thereto was most favorable, the necessity of obtaining the needed supplies by a more speedy method than awaiting its cultivation was apparent. In the mean time, Mr. William Wheelwright, a citizen of the United States, since called "The Apostle of Progress for South America," had succeeded in establishing a line of steamships on the west coast, and was eager to begin the execution of another great thought that had taken possession of him. That thought was nothing less than to bind the Pacific to the Atlantic by an iron band across the Andes from Valparaíso to the head of ocean steam navigation on the Paraná.

The war-impooverished, but recently consolidated Argentine Republic was eager to realize its "true course of development," and stood ready to give favorable terms to any enterprise tending to such a result. Mr. Wheelwright's railroad scheme promised to do this. At the same time it would greatly shorten the distance from England to India and Australia, where supplies of cotton, jute, and wool were at command. The charter of the Argentine Central Railroad Company was the result of these three desires: that of the new Republic for development, of English manufacturers for transportation

facilities, and of the man of practical engineering for the realization of his hobby.

Under the impulse given by Mr. Wheelwright the Chilian end of the road was at once begun at Valparaiso, and has been in operation for several years as far as Los Andes, a distance of one hundred miles. The survey has been completed to the Argentine boundary.

On the Argentine side, Rosario was chosen as the Paraná River terminus. As the first step toward the realization of the desired object, a concession for the Central Argentine Railroad from Rosario to Cordoba, a distance of two hundred and fifty miles, was granted to an English company, whose headquarters is in London. The survey for this road was made by Mr. Allen Campbell, an engineer from the United States. By the terms of the original charter, the Argentine Government granted to this company a tract of land half a league wide on each side of the track, on condition that the road should be in operation to Cordoba within a specified time. When it became evident that the road would not be completed by the time specified (if, indeed, it would be begun), the government renewed the charter and increased the grant of land to a league in width on each side of the track. It also granted a freedom from

taxation for a period of forty years, the privilege of introducing all railroad material and supplies free of duty, and guaranteed seven per cent. interest on the investment; in consideration of these privileges government officials and troops and the mails to be carried free. In 1863, the time was again extended, and all privileges previously granted were reaffirmed.

On the 20th day of May, 1863, General Mitre, then President of the Republic, turned the first sod of the first railroad in the La Plata Valley at Rosario, with all the formalities inseparable in the minds of his constituents from the proper inauguration of a great national enterprise. The work continued seven years, and in May, 1870, the road was opened to traffic through to Cordoba. Only one hundred and twenty miles of the Central Argentine Railroad—from Rosario to Villa Maria—constitutes a part of the transandine route, and the Argentine Government proposed to borrow money and carry on the work itself from this point. The cost of construction was estimated at twenty-five thousand dollars per mile to the base of the Andes, and fifty thousand dollars per mile thence to the Chilian boundary.

In 1873 the national government finished the

first section of the Transandine Railway, a distance of eighty-two miles, from Villa Mercedes to Rio Cuarto. Before the further prosecution of the enterprise could be carried into execution there came one of those parenthetical pauses so familiar to those attempting progressive movements in South American countries, and Mr. Wheelwright turned his attention to the opening up of the region about the city of Buenos Ayres with railroads. In this way his last years were employed, and he died without seeing his great scheme realized.

In 1875 the second section, from Rio Cuarto to Villa Mercedes, a distance of seventy-six miles, was opened to traffic, and five years later an additional fifty-nine miles completed the road to the city of San Luis. In 1883 seventy-five miles more were finished, and La Paz became for the time being the terminus. On the 11th of April, 1885, another section of eighty miles was completed, from La Paz to the city of Mendoza. At the same time a branch from Mendoza to San Juan—one hundred miles—was opened. The completion of the road to the most western provincial capital on the route was celebrated with great rejoicings, in which President Roca and his cabinet, foreign diplomatic corps, and a large number of other invited guests participated.



The festivities in Mendoza continued nearly two weeks. The entire cost to the government of the four hundred and seventy-two miles now in operation has been \$13,000,000; a sum exceeding the original estimate per mile by \$2330.50. The gauge is five and a half feet. From Mendoza to the Chilian boundary, through the Uspallata Pass, is one hundred and forty miles. The expectation is that the iron steed, controlled by the national government, will have climbed the steep mountain pass before the middle of July, 1887, at nearly double the elevation of the Central Pacific line across the Rocky Mountains.

At Cordoba, a narrow-gauge road—The Northern Central Argentine—connects with the Central, and extends northward through the Argentine highlands to Salta, a distance of three hundred and forty miles, and is being continued through the Province of Jujui. The portion to the capital of the Province is almost completed. This road, it is expected, will be opened to the Bolivian frontier with all possible despatch. In 1883 a bill was introduced in the Congress of Bolivia, asking for the charter of a railroad from La Paz, the Bolivian capital, to connect with the Northern Central Argentine Railroad at the Bolivian boundary.

The Buenos Ayres and Andine Railway, to connect the city of Buenos Ayres with the Transandine Railway at Villa Mercedes, is in operation to Chacabuco, a distance of one hundred and thirty miles, and it is being pushed forward to rapid completion. In March, 1884, the Great Southern Railway was completed, which connects the city of Buenos Ayres with the port of Bahia Blanca.

On the 1st of May, 1885, there were nearly three thousand miles of railroad in operation in the Republic, and work was being carried forward on ten lines then in construction, on which 14,500 men were employed. Surveys have been made for several other lines, and concessions granted and proposed for still others.

Among the latter is the one from Bahia Blanca across the Andes by way of the Bariloche Pass to the Pacific coast. With the concession for this railroad a guaranty of seven per cent. is asked from government. The discovery of this pass was one of the incidental results of the negotiations relating to the settlement of the Chilian boundary question. There was an old tradition that before the arrival of the white man as many as twenty passes of the Andes which are now possessed by these two republics were frequented by the Indians. But only

three have been known to their successors that are practically accessible. This discovery gives a shadow of reliability to the old tradition. At this point the mountains do not reach nearly so high an altitude as at the passes heretofore known. More frequent rains take the place of snow, the pass may be easily reached from the route leading westward from Bahia Blanca near Lake Nahuel Huapi, and the continent is here only about half as wide as at the Central Transandine route. A railroad of a little more than seven hundred miles' length would unite the two oceans and cut short the tedious passage of Cape Horn, at the same time that it would open up a rich tract of country.

The beds of Argentine railroads are prepared and the tracks laid in English style, with the rails raised above the ties in iron clamps. The railroad irons are made in England. The passenger cars are generally of North American type, and a portion of them are made in the United States. In 1882 the government purchased seven railroad locomotives from an American firm, and liked them so well that a large number have since been ordered. Formerly Belgium and Great Britain had supplied all that had been used.

While the government has been pushing forward

its great railroad enterprises it has not been unmindful of the natural routes of traffic furnished by its great rivers. Ten years ago the highest Argentine authority declared, "We have no merchant navy, unless that name be given to a few hundred barges, lighters, and schooners which, with Italian and Russian crews, ply on our rivers and carry the Argentine flag just as they might carry the Turkish." It is still true that the carrying trade on its rivers depends on foreign bottoms, but it has increased so rapidly that the expression "a few hundred" is no longer applicable. In 1881 the total freights carried on the Uruguay, Paraná, and Paraguay Rivers amounted to 3,628,804 tons;\* and in 1882 no less than 6002 steamers and 15,725 sailing vessels in the coasting and river trade entered the port of Buenos Ayres alone, with an aggregate tonnage of 1,829,933 tons. That port then had 24 per cent. of the river commerce, Rosario 17 per cent., and San Nicholas 13 per cent. In 1883, Buenos Ayres had 28 per cent. In the quadrennium from 1880 to 1883, inclusive, the steam navigation of the rivers increased and the sailing vessels de-

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\* This was 1,652,711 tons more than the entire foreign commerce of that year.

creased 12 per cent. In the latter year 74 per cent. of all the navigation on the rivers was by steam. Of the various crafts engaged in the river trade, 57 per cent. carried the Argentine, 3 per cent. the Uruguayan, and 2 per cent. the Paraguayan flag, while 24 per cent. sailed under the British and 9 per cent. under the French colors.\*

As soon as the first train had passed over the Central Argentine Railroad, from Rosario to Cor-

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\* The disposition of the nation towards internal improvements may be seen from the following items of the special loan authorized by the Congress of 1883:

Transandine Railway . . . . .	\$3,600,000
Railway from Tucuman to Jujui . . . . .	6,300,000
Repairs on Tucuman Railway . . . . .	2,000,000
Railway from Santiago to Frias . . . . .	1,500,000
Railway from Recreo to Chumbicha . . . . .	2,100,000
Purchase of Northwestern Railway station at	
Buenos Ayres . . . . .	220,000
Building a port at Rosario . . . . .	2,000,000
Wharf at San Nicholas . . . . .	120,000
Wharf at Corrientes . . . . .	150,000
Wharf at Concepcion . . . . .	150,000
Completion of the Rio Chuela port . . . . .	1,200,000
Dredging La Plata at Martin Garcia . . . . .	1,150,000
Bridges . . . . .	250,000
Erection of light-houses on Atlantic coast . . . . .	1,300,000
Erection of telegraph lines . . . . .	430,000
Sinking artesian wells . . . . .	700,000

doba, in May, 1870, the capitalists who had contributed to that enterprise were legally possessed of a strip of territory six miles wide and two hundred and fifty miles long through the heart of one of the best agricultural districts on the globe. In 1863 these lands were valued at \$750 per square league (6768 acres). To create a demand for them by establishing settlements as nuclei that would induce voluntary immigration, the stockholders of the railroad company set themselves about establishing such nuclei. One firm, with its headquarters in Old Broad Street, London, and a resident agent and member in Rosario, undertook to colonize 900,000 acres with 9000 families. They estimated the cost of constructing a temporary house of two rooms fifteen feet square at \$125, and of a permanent house of adobes of the same size at from \$1250 to \$1500. (Present estimates vary little from this. A city architect, in contracting to build a good dwelling-house, estimates the cost at from \$600 to \$1000 for each room.)

In the same or a similar manner various emigration companies and agencies were established in England. The first colonies were created by selling to each colonist on credit eighty acres of land, with a mud house on it, a plough, a yoke of oxen, and



food for one year, and advancing his passage money.

In 1869, Mr. Wheelwright's son-in-law broke up several squares of land at Cañada de Gomez, eighteen miles from Rosario, and tried the experiment of sowing wheat. Within ten months he reaped a crop that almost paid the entire outlay, including the cost of the land. This fact, well advertised, added new momentum to the immigration impulse, and three colonies were established the next year. Many of the colonists repaid the entire advance made to them and paid for their eighty acres of land within two years, and few of them had any indebtedness remaining therefor after the third crop had been sold. Before the railroad was finished to Cordoba the railroad lands had increased in value from \$750 to \$1500 per square league, and since that time all lands in their vicinity have steadily advanced in price.

In the mean time the Provincial Government of Santa Fé was equally anxious to induce immigration and agricultural colonization, and having no funds available, applied to the Federal Government for a guarantee of a million dollars for this purpose. But the Federal Government was in the same condition as the Provincial, and the subject had to be



left, for the time being, to private companies who would undertake the colonization of certain districts as a speculation, regarding the lands themselves as security for the funds invested.

One of the first acts of the reconstructed government had been to invite immigration, and for several years emigration agents had been supported by it, to travel through Europe and try to turn the tide of emigration towards the La Plata. But the result had not been satisfactory. Ninety per cent. of all immigrants remained in the city of Buenos Ayres, until, by the high prices there paid for labor, they had secured a satisfying portion, and then returned to their own land. Nor did the remaining ten per cent. devote themselves to agriculture. To counteract this evil, an immigration bureau was established in the city of Buenos Ayres, and an immigrants' hotel opened, at which all arrivals were supplied with free board and lodging for ten days,—should they see fit to remain so long,—and then forwarded to their chosen destination by government conveyance, free of cost. While they remained in the city it was the duty of the agent of the bureau to answer without charge all inquiries relating to public lands, and to place before them every facility for gaining information on all points

relating thereto, thus enabling them to make an intelligent and voluntary choice of location. But still the results were not all that had been hoped. Time and sacrifice were needed to counteract the unfavorable impression that had gone abroad with regard to the lawlessness of the country.

In 1870 the Province of Santa Fé put one thousand square leagues of land for sale at the rate of eighty acres for \$150, to be paid within five years. A company was also chartered for the Gran Chaco Railroad to connect the bank of the Paraná River at the mouth of the Paraguay, opposite to the city of Corrientes, with the city of Santiago, and thence with Copiapo, Chili, by way of the Tingonasta Pass. This company also proposed to offer its lands to immigration. The road has not been built, but the provincial lands accessible from the rivers are being dotted with farmsteads.

In 1875, President Sarmiento visited\* the colonies of Santa Fé and Corrientes, and described their prosperity in such glowing terms that, in 1876,

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\* During this visit of President Sarmiento to the English colony, established at the point in Santa Fé that had long been known as Frele Muerte, he changed the name to Bellville, in honor of the first colonist, saying, "That is the custom in the United States."

Congress passed the "Homestead Law," which had been under discussion in that body for several years.

By this law the government offered to each of the first one hundred families who settle on any of the public lands surveyed for colonization a gift of one hundred hectares of land (nearly equal to two hundred and fifty acres), and to sell public land to subsequent settlers at \$2 gold per hectare, payable, without interest, in ten annual payments, the first payment to be made three years after the purchase of the land. It further authorizes the advance of money to build a house and purchase family supplies for one year; working and breeding cattle, with feed for them for a year; farming implements and seed, "and, in general, of all that a family would require for a year under such circumstances;" the whole loan not to exceed \$1000 gold, and payable, without interest, in five annual instalments, commencing after the end of the first year. Colonists are exempt from military duty and are free from all taxes for ten years. Foreigners not colonists pay a tax of \$4 on every \$1000 capital invested. After the colony is six years old the government pays a premium of \$10 per thousand for trees at least two years old, that have been planted

by the colonists. To encourage naturalization the Congress of 1885 so amended the "Homestead Law" as to give fifteen hundred acres to every *bona fide* naturalized settler on the public lands, provided he plant two hundred trees and bring twenty-four acres under cultivation within five years.

In 1882, twelve years after the completion of the Central Argentine Railroad, there were sixty-eight agricultural colonies in Santa Fé, with an aggregate population of 55,143, and about 900,000 acres in cultivation; and, instead of importing flour for a handful of foreigners engaged in speculation, it exported a million bushels of wheat from the harvest of that year. With the introduction into the La Plata valley of wheat-growing agriculturists, sulky reapers, improved threshers, grain elevators, and European exportation are inseparably linked.

No agricultural implements are yet manufactured in the Republic. American, British, Belgian, and German manufacturers supply them in great variety. The most popular self-binding reapers are the "Wood," "Reliance," "Deering," and "McCormick," from the United States, and the "Hornsby," from England. Horse-power for threshing-machines is generally preferred on account of the scarcity of fuel, the coal for engines being brought

from England. Notwithstanding this scarcity of fuel, engines are being introduced for all kinds of work, and are meeting with favor, and steam-threshers are by no means unknown.

The first grain elevator in the La Plata basin was built at Rosario, on the bank of the Paraná, one mile above the station of the Central Argentine Railroad, and opened for the reception of the wheat crop of 1882, by a citizen of the United States, who had already found Santa Fé investments lucrative. It was opened by a banquet at which President Roca presided, and the speeches of the day, as well as voluminous editorial comments in the several newspapers, characterized it as the beginning of another enterprise that signalizes the rapid advance and future greatness of the Argentine nation. Hundreds of flags adorned the building and fluttered from cords reaching far out in all directions, and from the ships lying in the river. The grain drops from the shoots of the elevator into the hold of the vessel that conveys it to Europe at a cost of about one dollar per ton.

The erection of the grain elevator in Rosario was preceded by the introduction of a first-class steam flouring mill at Carcañal, thirty miles from Rosario on the Central Argentine Railroad. Its superiority

over native mills was soon proved by the demand for its flour. But this superiority of the flour over that made in native mills is perhaps as much to be attributed to the North American mode of threshing as of grinding the wheat. The native mode of threshing, which has been practised throughout Spanish and Portuguese America for the past three hundred years, wherever there has been grain to thresh, is closely allied to that practised by the patriarchs in the infancy of the Hebrew nation. The *hera* is such a circular enclosure of hard-beaten earth as that from which Boaz probably measured barley into the mantle of the beautiful Moabitess. A thick layer of unthreshed grain is spread in this enclosure, and from fifteen to twenty horses or oxen turned in and driven rapidly around by the lash of a man on horseback. The grittiness of cakes made from grain thus threshed is a modern objection to the ancient method.

Santa Fé takes the lead of all the other Provinces in the development of its agricultural resources. Its soil is a rich vegetable loam, averaging from three to five feet in depth, over a substratum of fertile clay, in some places nearly a hundred feet deep. Wheat-growers with whom I conversed regarded thirteen bushels per acre as a poor yield,

thirty bushels as a good, and twenty-five bushels per acre as an average yield. Official returns give sixteen bushels as the average yield per acre for the Santa Fé colonies. With the present population of the earth, and means of intercommunication, Argentine wheat may keep that of our prairies at prices within the reach of European laborers for some years to come.

It has been abundantly demonstrated that in soil and climate the entire "Granary of the Republic," and the Province of Santa Fé pre-eminently, is equally adapted to other branches of agriculture. It is claimed that Indian corn gives an average yield of one hundred bushels to the acre, for the planting of which a little more than half a peck of seed is allowed. The area planted in 1883 was nearly 150,000 acres.

Santa Fé also takes the lead in peanut culture. There is a good home and foreign demand for this nut for the manufacture of *olive oil*. It forms the chief part of the cargo of some lines of ships sailing from the La Plata to Mediterranean ports. Flour is also made from the peanut, which, mixed in equal proportion with wheat flour, makes a palatable and nutritious bread.

The first experiment in flax culture was made by



an Englishman in the Bellville colony of Santa Fé in 1875, and 40,000 tons of flax were exported in 1882. The quality was said to be equal to that of Irish flax.

Agriculture necessitates fencing. To meet this necessity, fencing wire is imported in large quantities. The import into the Argentine Republic of this one article in 1882 amounted to \$1,142,246. Of that amount \$5545 worth went from the United States. Previous to that year not a pound had been purchased from American manufacturers. Posts for fencing purposes are obtained from the algarroba, a tree allied to the honey locust, which is abundant in the *monte formation*, or clumps of stunted trees that occasionally dot the prairies and that line the rivers. Its wood is almost imperishable under water. It is, therefore, invaluable to the colonists.

Gratified by the result of the operations of the Homestead Law, the National Congress went a step further, and passed a bill providing that under certain circumstances a free passage might be given from Europe to the port of Buenos Ayres. In 1883, 135 persons received the benefit of this law. In that year 63,242 immigrants arrived, of whom eighty-one per cent. were Italians, and four per cent. each of Spaniards, French, Germans, and Swiss.

Sixty-four per cent. were agriculturists; of these, 8156 went to the farming lands of Buenos Ayres and 6271 to those of Santa Fé. In the first six months of 1884 the arrivals had amounted to 34,798, when the port was closed against immigration from the cholera-infected parts of Europe.

There are many points of resemblance between the Province of Santa Fé and the State of Illinois in soil and general configuration, but it lies eight degrees nearer to the equator. The mean temperature at Rosario in 1880 was 63° Fahrenheit, the greatest extreme of cold 27° Fahrenheit, and the greatest extreme of heat, 101.7° Fahrenheit. The heat increases in going northward at about the rate of one-half degree of the thermometer for each degree of latitude. The southern part of the Province is wholly prairie. A few leagues north of the mouth of the Carcañal River the heavy timber growth that characterizes the plains of subtropical South America makes its appearance along the Paraná River, and spreads to the west as it continues still northward. In the northern part of the Province woodland alternates with prairie.

The provincial capital, the city of Santa Fé, is in the northern part of the Province at the head of ocean bark navigation on the Paraná, between

latitude  $29^{\circ}$  and  $30^{\circ}$ . It is the terminus of the Buenos Ayres and Santa Fé line of daily mail packets. Its daily steamers up and down stream pass each other at Rosario. The journey from Rosario to Santa Fé is pleasantly diversified with calm river scenery and gorgeous sunsets. At the mouth of the Carcañal, ten miles above Rosario, the first Spanish settlement in the La Plata was founded by Sebastian Cabot, and named Espiritu Santo. The remains of the earthworks of the old fort could still be traced in 1882, when an English company acquired possession of the historic site for the purpose of erecting a meat-canning factory, and thus inaugurate another new industry.

From time out of mind charcoal has been the chief export of the capital. Its location on the border of the vast inland forest gives to its laborers a peculiarly favorable opportunity of meriting the compliment bestowed by the Greek poet on those who supplied fuel prepared in the same way to the matrons of Athens,—that they brought the wood into the city, but left the abominable smoke in the country. This fuel without the smoke is hawked about the cities of the La Plata in sacks carried on the back of horses or mules, just as it was in Greece, and is the supply for the *fugon*. In Ro-

sario, Buenos Ayres, and Montevideo it sells for about forty cents per bushel.

As its name indicates, the capital of Santa Fé is an old, sacred city. It is impossible to ignore the impression of its antiquity. Its many large shade-trees impart a sense of seclusion and repose unknown in newer and busier towns. Around the *plaza*, in true old colonial style, are grouped the cathedral, jail, Government House, and Executive Mansion. In 1831 this city was the meeting-place of the representatives of the Provinces of Buenos Ayres, Santa Fé, Entre Rios, and Corrientes, that adopted the Republican Code and for a while withstood the usurping arm of Rosas. After his expulsion it again had the honor of entertaining the Congress that re-enacted substantially the same declaration of Republicanism.

## CHAPTER XIV.

## THE ARGENTINE MESOPOTAMIA.

THE portion of the Argentine Republic lying between the Uruguay and Paraná Rivers, and comprising the Provinces of Entre Rios and Corrientes, and the Territory of Misiones, is known familiarly as the Mesopotamia. As a whole, it is extremely fertile and watered by numerous running streams. Except in parts subject to overflow,—and such sections are small in proportion to the whole,—the climate is salubrious. There is rarely any frost. Forests of excellent timber alternate with prairie, and the many navigable streams offer a natural outlet for marketable produce.

No Province of the Republic is better adapted to agriculture than Entre Rios. The surface is undulating, and the quality of the soil could not be surpassed. For half a century after the cessation of Spanish rule its position made it the refuge of revolutionary bands from the adjoining Provinces and

Uruguay. The Gaucho element constitutes the larger part of its population. This statement is of itself a sufficient declaration of the discouragement to all kinds of husbandry. The Provincial Government has never encouraged immigration, neither has there been in the Province any great railroad scheme to induce the investment of foreign capital or prompt the presentation of offers to attract immigration. Notwithstanding all this the Province has attracted to itself a spontaneous immigration of agriculturists, and ranks next after Santa Fé in the number of its *colonies*, having twenty-five, with 132,930 acres in cultivation. In 1883, when the entire population of the Province was estimated at 188,000, the colonists numbered 9905, and the next year the number was increased by 3134. The Entre Rios colonists divide their attention about equally between agriculture—which with them means pre-eminently wheat growing—and grazing. Except in these colonies grazing is the sole industry, and mandioca for local consumption the most important crop. There are as yet but a few miles of railroad in the Province, and inland traffic is principally carried on by means of bullock-carts, supplemented by the eighteen stage-coach lines, which carry the mails on a subsidy from the National Government.



Villa Concepcion, on the Uruguay River, is the provincial capital. Until the federalization of the old and the choosing of the new capital for Buenos Ayres this was the only exception to the rule that provincial capitals in the Argentine Republic bear the same name as the Provinces. Save Santa Fé, it was also the only exception to the rule that the capital is the most important city and the commercial emporium of the Province. This honor is about equally divided between the two cities,—Gualaguaychú, on the Uruguay, and Paraná, on the Paraná River. In 1883 the foreign commerce of the former amounted to \$565,063, of which the excess of imports over exports was \$7271. In the same year the foreign commerce of the city of Paraná amounted to \$451,804; but while its exports were valued only at \$74,289, its imports were \$377,515. By this it would appear that while Gualaguaychú, as the depot for hides and other products of the *estancias*, ranks first in the matter of exports, Paraná bears off the palm as an importer of foreign goods. This is in part accounted for by the fact that the agricultural colonies are mostly situated along the course of the Paraná River, and require the importation of building and fencing material, agricultural implements and the like, while as yet the returns are



not commensurate with the outlay for improvements, and their exports are largely prospective, and partly by remembering that there is a larger proportion of refined citizens in Paraná and its vicinity than in the lower part of the Province, by whom foreign elegancies and luxuries are in demand. The city of Paraná is on the east bank of the Parana River, fifteen miles below the city of Santa Fé, following the windings of the river, but only half that distance in a straight line. It was founded by refugees driven from Santa Fé by raids of the Chaco Indians. The river between the two cities is a maze of small islands, a miniature archipelago. Small sail-boats are towed by horses through some of the channels between these islands, while the main channel admits the passage of ocean barks.

Paraná was the capital of the Argentine Confederation from March 24, 1854, till May 25, 1862, when the Province of Buenos Ayres was added to the league and its capital tendered for the provisional Federal capital. Like Rosario, Paraná narrowly escaped the honor of becoming the permanent Federal capital. Its port is at the mouth of a small stream emptying into the Paraná River. A village of a single street is clustered on a narrow strip of level ground but little above high-water mark.

Behind this is a high ridge covered with a tangled growth of trees and vines, through which are caught glimpses of rocks and the debris of kilns that convert ancient deposits of oyster-shells into building lime. At the end of the village, opposite to the port, the hill closes to the river, and the street climbs up with many romantic windings to connect it with the city of Paraná, two miles away. The open car creaks and groans itself along the while it regales its passengers with feasts of beauty such as street-car tracks are not accustomed to indulge in.

There is nothing remarkable about the town itself. Being the seat of a bishopric, there are several reasonably good religious houses, and an unfinished monastic pile looms against the sky. There is the usual cathedral, with its cluster of musty memories and a tower clock that until recently had bags of sand for weights, and so accommodated the length of its moments to the state of the atmosphere. An English resident referred to the circumstance as an evidence of the progressive spirit of cathedral culture. The normal school is a modern rival. The city has a population of about twelve thousand. The principal business is connected with the import trade, and long caravans of bullock-carts starting for the interior of the Province

give to the little city a continual appearance of business activity, carried on with due moderation.

One bright Christmas morning found me domiciled in this commercial emporium at the *Hotel Frances*, which accommodates travellers at two dollars per day. Before sunrise a livery carriage of English make, drawn by a span of grays, was at the door, and, with three others, I was off for "a glorious Christmas ride."

True, the steeds were somewhat weatherworn, and portions of the epidermis had been abraded from their shoulders and backs; neither were their joints as supple as in colthood. Portions of the *cutis vera* had also been abraded from the cushions and lining of the carriage, and it creaked rheumatically. But both did their best to make a ten-dollar amble over the smooth prairie, and what reasonable beings could ask for more? There was a crisp freshness in the air and a crisp sparkle in the dewdrops, with no suggestion of Jack Frost. The *tierra-tierra* went crouching in the grass or swept the low air with its broad wings. Little chirping warblers and myriad insect life filled the air with a low, glad harmony. Parrots and paroquets chattered in the trees. All nature exhaled the angel's song, "Peace on earth." The thousands of sheep grazing on every

side felt that peace unbroken, and scarce raised their heads as we rolled past. Our course at first wound along the bluff on which the city stands. Below lay the clear, broad, blue river with its pretty islands. Steamers ploughed the water, streaking the blue with long clouds of black smoke and gray steam. Here and there were the tall masts of sea-going brigs and sloops, and the wavelets were flecked with the bunting of small crafts. On the mainland, lovely glades of freshest verdure. Again, a glimpse of river, islands, groves, and glades, and then the horizon shuts in only the broad stretch of rolling prairie, with feeding flocks and here and there the mud hut of an Italian immigrant. We pass a wagon, *sans* a bed, on its way to town with a hilarious company of men and women, whose bare feet dangle midway to the ground, and farther on a pair of stalwart Italian peasant women providently carrying their shoes on their arms. The heat is growing oppressive, when the "California," with the "stars and stripes" floating over it, comes in view, and with the shade of the wide-spreading ombú tree at its gate the morning ride is ended.

Christmas day in a foreign land! and Christmas day with the mercury in the nineties! How it antagonizes cherished memories and sets at naught

all sense of propriety! But the stars come out at its close as peacefully as if the earth were wrapped in its spotless winding-sheet.

In the United States, Christmas is one day in length, and suggests sleigh-rides, presents, and general good cheer. In the La Plata countries it is twelve days long and suggests the *pesebre*, or manger. In the homes of wealth, money without stint is lavished on the *pesebres*, and the poorest regard the securing of one, be it never so simple, an object for which to stint their scanty living. The windows of business houses are full of them,—not merely as advertisements. In one it is a moss-grown cave; in another, a tent in a rocky wilderness, with the animals from Noah's Ark hovering about it, and a gentle nun keeping them at bay. In another it is a gorgeous niche, with the "Queen of Heaven" rocking the cradle. Again, a Sister of Charity sits holding an infant swathed like an Egyptian mummy. Step into a *santaria* (image shop) and the clerk will ask, "Have a Jesus?" "Have a Mary?" Unconsciously he has acquired a flippancy tone. Be the image what it may to his customer, to him it is but a bit of merchandise.

I noticed a *pesebre* in a private school-room on which much care had been expended. The desks

on one side of the room had been replaced with a raised platform surrounded by circular steps, which were covered with bright cambric. On them were a variety of toys beyond my powers of description, each of which may or may not have had significance. There were giraffes with movable heads; tiger-cats with a nasal squeak; groups of nondescript peasants with bundles of unknown cereals, and nondescript knights without bundles. There were miniature lakes in glass preserve dishes, with real fishes swimming in them, and make-believe bugs and spiders floating on the water. There were monkeys riding on elephants, and couriers galloping at full speed through forests made of twigs broken from orange, eucalyptus, silver-and-gold, and magnolia trees. The platform itself was heavily shaded with large branches from all available kinds of deciduous trees and evergreens, mingled with canes, maize, grasses, and wheat-stalks. On the platform was a canopy, guarded on one side by a mule and a camel, with figures under them that might be shepherds or banditti. In the background appeared the cowl of Joseph, and at the farther edge stood Mary, in a white satin robe with tinsel trimmings, and wearing a most woe-begone countenance. Through a secluded path at one side, the kings

of Egypt, Arabia, and Nubia came jogging along, in single file, each carrying a roll of spices. Each day they are moved a little nearer, till, on January 6, their journey ends. Under the canopy lay a wax doll, a foot or more in length, clothed also in satin and tinsel, and bound around the waist with a gilt girdle. On its head were a mass of curls and frizzes, among which were twined gilt beads as though it were ready for a fancy ball. It lay on a crimson velvet cushion, supporting itself on one elbow and holding up a string of pearl baubles with which it seemed immensely gratified. *And was that the Saviour of Mankind?*

On another Christmas occasion I went into a brilliantly-lighted cathedral. The kings had nearly ended their journey. In front of the high altar, and a little to one side, was a grotto where stood a mule, a monk, and a nun, looking intently at a baby, over which a docile cow was chewing the cud, and before which multitudes were represented as kneeling. Outside the grotto was "The Queen of Heaven" and "Mother of God," life size, in a blaze of jewels, and the real people were kneeling to her.

Near the main entrance, on a low pedestal, was a glass case in which lay a wax doll, the size of a common baby three months old. It also had a



mass of curls twined with gilt beads, and was clothed in laces and rich embroidery. It kicked out its bare foot, baby fashion, and the retiring worshippers stooped to kiss the foot through the glass.

The Province of Corrientes, which lies in the great bend of the Paraná River, is the most northern of the *litoral* Provinces. The population is of a mixed Spanish and Guarani Indian origin, and the Guarani is the language spoken. Cattle raising is almost the sole occupation of the people throughout the Province. But the extreme fertility of its soil, its excellent timber inviting to mechanical enterprises, its abundant water-courses, and its genial climate alike bespeak for it a prosperous future of varied industries. The few inhabitants of pure or comparatively pure European descent, who retain the refinements of their ancestors and speak the Spanish language, are mostly found in the city of Corrientes, at the mouth of the Paraguay River, which is the port of entry for the Province. Its foreign commerce for 1883 amounted to \$2,587,213, and presented the rather anomalous (for an Argentine port of entry) circumstance that for every dollar's worth of goods imported there were nearly fifty dollars' worth exported.

It is expected that on some auspicious *mañana*,

or *pasa mañana*, Corrientes will be the eastern terminus of a railroad through the Gran Chaco, which will connect the upper Paraná by way of the Tingonasta Pass of the Andes with Copiapo in Chili, and thence with the Pacific coast; and that it will be the northwestern terminus of a chain of railroads linking together the cities and rivers of the Mesopotamia, and through them clasping hands with the neighboring Provinces of Brazil and the Republic of Uruguay.

General Urquiza, who, as Governor of Corrientes, held the Mesopotamia in subjection to Rosas from 1845 till 1851, held his seat of government in this capital. When induced by the liberal patriots to turn against Rosas, he became the representative of the liberating party that overthrew the tyrant, and was recognized as the head of the Argentine Confederation, with the title of President, until his own despotic rule insured his overthrow.

Misiones\* is the smallest of the Argentine territories. It received its name from the Jesuit missions, or *reductions* among the Indians, established here in the seventeenth century. The circumstance of its having been chosen as the seat of its operations

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\* Pronounced Mis-I-ó'-nēs.

by an order whose members never fail to possess themselves of the richest portions of the earth, is sufficient proof of its abundant natural resources. Notwithstanding this, large sections of its magnificent forests are absolutely without human inhabitants, and in 1882 the whole population of the territory was estimated at only a little more than eight thousand, all of whom, save a few traders, are of the mixed Guarani race and speak the Guarani language. The National Government then undertook the experiment of planting agricultural colonies in this eastern outpost of its possessions, and sent an exploring party under Captain Hunter Davidson, formerly of the United States Navy, to ascertain whether it were possible to navigate the Paraná above the falls of Apipé, with flat-bottomed steamers similar to those used on our small rivers. The result of this exploration was highly satisfactory. Posadas, on the Paraná, was made the capital of the territory and connected with Corrientes by steamer. During the same year it was connected by telegraph with the city of Buenos Ayres, and preparatory steps taken to connect it with Concordia, on the Uruguay River, by railroad. While the exploring expedition was still in progress, the Congress of 1883 passed a bill relating to the

national territories, which declared the whole of Misiones to be farming lands, provided for its survey as such, and to place it immediately in the market as public lands, at two dollars per square hectacre, payable in five annual instalments, the first when the sale is registered. To prevent pre-emption by speculators, which would tend to defeat the purpose of the legislators, it is provided that no individual or company can buy less than twenty-five or more than four hundred square hectares in the same section. A distinguished German naturalist was employed to make a thorough examination of the vegetation of the territory and prepare a full report of its timber and medicinal and textile plants, and other productions. It is expected that this report will be of great value in directing future industries. With the establishment of the first colonies the culture of the sugar-cane was introduced with such satisfactory results that its production on a large scale is contemplated. It is also believed that the cultivation of cotton will prove a lucrative employment; and that within a comparatively short period the wilderness of Misiones will be transformed to a scene of busy, prosperous human life.

Another, if not the chief, object of the expedition

sent out under Captain Davidson was to verify the boundary between Misiones and Brazil, which is now the only part of its boundary which has not been defined by treaty since the reconstruction of the Republic. The Iguazú River to its junction with the Paraná was fixed as the boundary between the Spanish and Portuguese possessions by the treaty of 1750, to which Ferdinand VI. was a party, and has continued to be so regarded by the Argentine nation. However, questions arose with regard to it, and Brazil seemed disposed to claim Misiones. In 1884 the adjustment of the question threatened an appeal to arms, but calmer thoughts prevailed.

“Captain Davidson’s expedition went up the river and found it navigable for light-draught steamers as far as the falls of the Iguazú, which had not probably been visited by a white man for at least one hundred years. He describes them as one of the most wonderful sights in nature. Indeed, for magnificence and extent he knows of nothing equal to them in this or any other country. The falls, or series of falls, far exceed Niagara, not only in altitude but in the number and variety of the cascades which pour over the precipices for miles around in every direction. The body of water, however, is considerably less. The dense tropical forest made

it almost impossible to take photographs of the marvellous panorama ; but by scaling and fixing the instrument in the tops of the immense trees a series of most remarkable views were obtained."

In the "History of Brazil," Southey transcribes the following description of these wonderful falls, given by a traveller who visited them more than a century ago, and spent eight days in taking measurements :

"This river (Iguazú), which flows tranquilly through forests of gigantic trees, preserving in its course a uniform breadth of about a mile, takes a southern direction some three miles before it reaches the fall; its contracted width being four hundred and eighty-two fathoms, its depth from twelve to twenty feet, and its banks little elevated. As it approaches the descent several small islands and many reefs and detached rocks on the left-hand side confine its channel and direct it a little to the westward. Not far below them the waters of the middle channel begin their descent. The shallower branch makes its way along the eastern bank among reefs and rocks, where it falls sometimes in cataracts, sometimes in sheets, till, being confined on the side of the shore, it makes its last descent from a small projection two hundred and eighty fathoms from the



point where it began. The waters fall first upon a shelf of rock jutting about twenty feet out, then precipitate themselves into the great basin, which is twenty-eight fathoms below the upper level. The western branch seems to rest after its broken course in a large bay formed by the projecting point of an island, then pours itself by a double cataract into the great basin. The breadth of this western branch is sixty-three fathoms, and from the point where its descent begins on this side to its last fall is a distance of six hundred and fifty-six.

"On the fall the water rises during the floods five feet, and below it twenty-five. The breadth of the channel opposite the island is forty fathoms, and sixty-five a league below the fall, to which distance the waters still continue to be in a state of agitation. Enormous trunks of trees are seen floating down, or whirled to the edge of the basin, or entangled among the reefs and broken rocks, or caught by the numerous islands which lie in the midst of the stream, and some in the very fall itself, dividing and subdividing its waters into an infinity of channels. From the basin the collected river flows, with force which nothing can resist, through rocks eighty or one hundred feet in height, of hard stone, in some places brown, in others a deep red



color inclining to purple. No fish, it is said, can endure to approach this dreadful place. A thick vapor rises ten fathoms high in a clear day, twenty at morning when the sky is overcast. This cloud is visible from the Paraná, and the sound is distinctly heard there, a distance of twelve miles in a straight line. (Exact situation,  $25^{\circ} 42' 20''$  south latitude,  $3^{\circ} 47' 50''$  longitude east from Buenos Ayres.)"

## CHAPTER XV.

## THE CUYO DISTRICT.

THE three Provinces, Mendoza, San Luis, and San Juan, are known as the Cuyo District. The two latter were carved from the original Province of Mendoza, which, before the erection of the Viceroyalty of Buenos Ayres, was governed as the Cuyo Department of Chili. While the new Viceroyalty had only the three subdivisions, Buenos Ayres, Tucuman, and Paraguay, the Cuyo District belonged to the first. It was originally settled by Spanish colonists from Chili, and an intimate communication has always been maintained between their descendants and those of the mother colony. The herds of the Argentine plains are one of the principal sources on which Chili depends for food, as the mules bred in the upper Provinces are its dependence for mountain travel. The Cuyo is an agricultural rather than a grazing district. Even its grazing has an agricultural basis, and hence differs essentially from that of

the pampas. Comparatively few of the one hundred and fifty thousand cattle and mules that annually traverse the Uspallata Valley and climb over the Andes to the shambles and marts of Chili have been bred in this district. These come from the broader prairies to the southeast, those from the highlands to the north and northeast, and rest here for a few weeks, and are fattened in rich fields of lucern before being driven over the mountains. These luxuriant fields of lucern are a source of considerable wealth. Cattle bought by the *abetoirs al corte*, at six dollars per head, from the *estancieros* of the pampas, sell for three times that amount to the agents who take them over the mountains after having been pastured only two or three months. Their journey from Mendoza to Valparaiso requires from twelve to fourteen days, and at its conclusion the cattle sell for about double the sum paid for them in Mendoza. In 1883, Mendoza sent seventy-one thousand cattle to Chili, worth one million seven hundred thousand dollars.

The Uspallata Pass is the most accessible door through the Andes between Chili and the Argentine Republic. The Uspallata Valley leads from the Pamarillo Mountains in Mendoza to the Andes, at an average elevation of five thousand nine hundred

feet. From this valley several defiles through the mountains are accessible; so that, by the general term Uspallata Pass, either of the defiles, La Cumbre, Portillo, Puerta del Inca, and some other local terms may be indicated. The highway mostly frequented by mercantile caravans is known as "Villa Vicencis." Travellers make the journey on mule-back. From eight to ten days are required from the city of Mendoza to Valparaiso. Native ladies who cross the Andes ride "clothes-pin fashion," and foreign ladies who would feast their eyes on their sublime scenery must adopt the same equestrian habit.

Several low mountain ranges cross portions of the Cuyo District, chief of which is that known in Mendoza as the Pamarillo, and in San Juan as the Tontal Range. Except the low mountain ranges and the valleys included between them, the face of the country is flat, and the district may be regarded as a compromise or intermediate link between the pampas and the highlands. The thick, shrubby growth of thorny plants that characterizes the eastern slope of the Andes for a thousand miles south of 22° spreads over the plains of the western part of the Province of Mendoza; but native timber of quality suited to building and cabinet-work is unknown to

the region. Under the stimulus of government rewards, poplar, elm, and walnut have been introduced with satisfactory results.

The latitude of the district corresponds with that of Alabama. The summer is warm, but the winter months delightful, the temperature ranging from 80° to 90° Fahrenheit. Occasionally the *sonda* is scorching.

By the census report of 1882, the population of the Cuyo District was 266,000, of which Mendoza had 99,000 and San Juan 91,000. The Quichua language is spoken by the peasantry.

The agricultural interests of the Cuyo date back to a very early period, when the careful husbandry of the Indians enabled it to send bread supplies to its less favored neighbors. The first wheat exported from the La Plata was from Mendoza. The agricultural implements still used are of the most primitive kind. Wooden ploughs prepare the ground for planting, and the ripened grain is cut with knives and threshed by treading. In many places walls of solid masonry are built into hill-sides to protect the cultivated portions from being swept away in landslides. Previous to 1868 the people were harassed by frequent predatory incursions of plundering Indians from the pampas. Since that time the

military measures for their defence have proved effective, and the agricultural interests have advanced accordingly. In 1883, Mendoza had 447,905 acres of cultivated lands and San Juan 300,000 acres. Improved lands are valued at from thirty dollars per acre upwards.

The luxurious habits of the early Spanish settlers demanded larger quantities of wine than could readily be procured from the Old World, and attention was turned to its home production. Until within a few years the grape was turned into the favorite beverage by much the same methods that were employed by the Spaniards three hundred years ago, but now improved methods are being introduced. There are several brands of native wines in common use in the cities of the *litoral*, and others which do not bear transportation supply a local demand. The cultivation of the grape is now one of the most important industries of the Cuyo. In 1882, San Juan produced 5,236,186 gallons, valued at \$1,107,275, or twenty-one cents per gallon, and the statistical report of 1883 shows that it has 25,000 acres in grapes. In the latter year 12,158 casks of wine were shipped from Mendoza to Buenos Ayres. In quality it is compared with the best Burgundy wines. Large quantities of raisins, figs, olives, dates,

and other fruits are also prepared for market, and the cultivation of sugar-cane is on the increase. In 1883, San Juan had 12,000 acres of cane, and extensive sugar-works were established in different parts of the Province. Attention is also given to the honey-bee, and Mendoza honey is regarded as of superior quality. In one of the first apiaries established the record of a single swarm was kept for ten years, when it had increased to twenty thousand swarms.

Owing to a considerable uncertainty and irregularity in the amount of the rainfall, the agricultural industries have had to contend with great disadvantages, and irrigation has been resorted to wherever streams of water have made it practicable. In 1881 the drought was of so long continuation that crops were cut short and great suffering ensued. To prevent, if possible, the recurrence of such a calamity, the Federal Government employed a hydraulic engineer from Europe to make an experimental test in the several Provinces subject to droughts of the possibility of gaining a supply of water by sinking artesian wells. Machinery capable of reaching to a depth of two thousand five hundred feet was provided, the experiment to be made in the three Cuyo Provinces, also in the Provinces of Catamarca, San-

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tiago, Rioja, and Cordoba. After nearly two years of discouragement, water was first reached at Balde, in the Province of San Luis, in September, 1884, at a depth of little more than three hundred feet. The water rises to a height of two hundred and forty feet. The event caused great rejoicing.

The mineral interests of the Cuyo Provinces are of no mean importance. Building stone is abundant. Several mountains of chalk exist in San Juan, and large beds of the same material underlie various parts of the district. The geological formation of the southern part of this Province is mostly clay, slate, and mica schist. The mountains of San Luis abound in gold, silver, copper, and lead. Twenty-five years ago, Mr. Richard, the British consul at Buenos Ayres, described the mining interest as "at once in its infancy and old age." For some time thereafter it was marked by neither increasing maturity nor rejuvenation. Recently renewed and increasing attention is being directed to the mining interests. The richest deposits of the precious metals yet discovered in the district are in the Pamarillo-Tontal range of mountains. The Tontal mines in San Juan are 11,000 feet above sea level. Ores taken from them have yielded as high as 400 ounces of pure silver to the ton, and that taken from

the Gualilan mines, at an elevation of 12,200 feet, have yielded as high as 96 ounces of gold and 4933 ounces of silver to the ton. These mines have both been worked by English companies. An inferior quality of coal was discovered west of the Pamarillo Mountains several years ago, but was never utilized to any considerable extent, and was thought to be unfit for manufacturing purposes. Soon after the settlement of the Chilian boundary line, Colonel Olascoago, who was in charge of an exploring expedition in the Andine regions, discovered an extensive coal deposit extending from the Province of San Luis to the Andes in a southwesterly direction. The samples of coal taken from it are of good quality. Government has appointed a commission of practical miners to make a thorough examination of the region. An abundance of good fuel, easily attainable, will work a revolution in more than the mining interests of the district. While the country was still in a chronic state of revolution, it was known that petroleum existed in the Province of Mendoza. Two hundred miles west of the old city of Mendoza it was "found flowing lazily over the surface, discharged through subterranean sources." Within the past three years these deposits have been rediscovered and others brought to light.

One between thirty and forty miles southwest of Mendoza city has been granted to an English company. The yield is said to be forty per cent. of pure kerosene. A large lake of oil covered with a cap of asphalt has also been found about forty miles north of the city, which by analysis yields about forty per cent. of pure oil.

The Cuyo District is also celebrated for mineral and thermal springs, and is yearly acquiring increasing popularity as a resort for those in search of health.

The western part of the district contains some of the most sublime scenery on the globe. At a height of from 11,000 to 14,000 feet the Andes separate into two distinct ranges of mountains, the western one being a little higher than the eastern. Its crest line is at an elevation of nearly 20,000 feet. This crest forms the true water-shed of the Andes; the streams rising on it break through the eastern range to seek the valleys at its base. Between these ranges is a valley nearly two hundred miles long, that rivals the wonders of the Alps. It is accessible only about three or four months during the year. From the valley of Hermoso, 15,000 feet above the sea, rises the volcano Aconcagua, to the height of 22,867 feet, the highest known point on the Amer-

ican continent.\* Its sides are abrupt, presenting faces of bare rock so nearly perpendicular that for a belt nearly two thousand feet in depth the snow cannot lie on them, giving the effect of a black girdle. The form of the mountains and valleys of the region is not favorable to the formation of glaciers, and until recently it was not known that any exist; but during his explorations in behalf of the Argentine Government, in the spring of 1883, Dr. Güssfeldt had the honor of discovering a beautiful ice stream in the valley, called *Cajon de los Cipreses*, which he named the Ada Glacier. He also found crevasses filled with fragments of broken glaciers. In the bottom of the valleys ice figures are encountered, shaped by wind and sun into human-like forms which the Indians call *penitentes* (pilgrims).

The city of Mendoza is beautifully located on the eastern slope of the Pamarillos. In the clear atmosphere the Andean peak of Tupungato (which is easily seen at a distance of one hundred and fifty

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\* The famous Aconcagua goat adds the treasure of its skin to the many sources of industrial wealth in the highlands. It is not unknown to North American commerce. The skin rivals that of the Angora goat in texture and durability, and takes dye better. The Angora goat has also been successfully introduced in these Provinces.

miles from its base) stands out boldly against the deep blue of the sky. In 1861 the city was destroyed by earthquake, and the sufferings of its people excited compassion wherever the tidings were carried. Speedy relief was sent from Europe and the United States. The city was restored at a little distance from the old site, and schools and hospitals were built from the surplus of the contributions after the most pressing wants of the people had been relieved. The surrounding country is irrigated from the Mendoza River, and little canals of running water, obtained from the same source, border the streets of the city and impart a delightful freshness to the atmosphere.

The three provincial capitals, now bound together by iron bands and clasped by electric wires, are the only cities in the district; but smaller towns already mark the course of the railroads, and villages begin to dot the country at more frequent intervals.

From among its illustrious sons this district has had the honor of giving San Martin to the cause of South American independence and Sarmiento to the cause of Argentine liberty and national development.

## CHAPTER XVI.

## THE CENTRAL PROVINCES.

THE two distinct physical features of the Republic, prairie and mountains, meet and blend in the Province of Cordoba. The eastern portion is a part of the great diluvial basin sloping gently towards the Paraná. In the western part are isolated mountain ranges of oval outline and moderate elevation. There is nothing abrupt in the change from the one to the other. Two broad steps, so to speak, lead up from the lower plains to the Cordobese *Sierras*, as though the receding ocean had lingered long at their base, loath to unclasp its arms from its little one, the last of the great family of mountains that had risen in sublimity from its bosom; then going a little farther, had loitered and cast back lingering glances of loving farewell. The lower of these plateaus, or shores of the ancient sea, is admirably adapted to agriculture. The higher one, called the *altos*,



is considered better adapted for grazing. As the *altos* approach the sierras the soil becomes gravelly and distinctly granitic, and the prairie vegetation gives place to a heavier spontaneous growth. The base of the sierras are clothed with rich grass, and their gently-rounded outlines crowned with magnificent forests of palm and other subtropical trees. Hidden within them is a wealth of building stone of the best quality, among which are rich deposits of white, blue, pink, green, and variegated marble, vying in quality with that from the finest quarries of Italy. In them, also, begin those rich metal-liferous stores that characterize the Argentine and Bolivian highlands.

It would be difficult to imagine a more delightful climate than that of Cordoba. The mercury never falls below 36°, and rarely rises above 100° Fahrenheit. In 1882 the greatest extreme of cold known at the capital was 44° F., and the greatest extreme of heat 101° F., while the mean temperature for the year was 61° F. The most luscious fruits grow spontaneously, or reward the simplest human efforts.

As in other parts of the pampas, raising cattle, sheep, and mules was the almost exclusive interest in the eastern and southern part of the Province



previous to the introduction of the railroad. The cattle and sheep were exported through Rosario and Buenos Ayres, and the mules not needed for the caravan trade went over the mountains to Chili. Since the introduction of the railroad, the agricultural colonies are crowding across the Santa Fé border. In the sierras, mining has naturally attracted attention. In the sections where neither cattle raising nor mining has absorbed the attention, a variety of manual employments have been carried to a considerable degree of excellence. Of these, the arts of dressing goat-skins, of tanning leather, and of manufacturing articles of leather deservedly rank among those of greatest importance. The Cordobese exhibit of these articles at the Continental Exposition at Buenos Ayres in 1882 was a conspicuous feature of that creditable display, and an added proof that the Province merits the precedence universally accorded to it.

Industry is a recognized characteristic of Cordoban women. The various feminine employments known to the country have been carried to the highest perfection by them. Cordobese pottery, rugs, blankets, laces, and embroidery find their way into the cities of the coast and are favorably known in the neighboring Provinces. It is doubtful if the

embroideries of any land can exceed in beauty those wrought by the patient fingers of Argentine ladies, and especially those lavished on priestly vestments and other accessories of religious ceremonials. Nor can the ladies of any part of Argentina excel,—it is no disparagement to them to add,—if, indeed, they can equal, those of Cordoba in this accomplishment. In woven articles, fineness of finish is hardly to be expected where only the most primitive mechanical appliances exist. Yet are Cordobese fruits of the loom not without real excellence, and their bright colors and varied patterns show considerable ingenuity.

The city of Cordoba is in the *altos*, twelve hundred and forty feet above sea level. It was founded thirty-four years before the first English settlement was made within the present limits of the United States. For a considerable time it was the capital of the INTENDENCIA OF TUCUMAN, which included the territory now embraced in the Argentine Provinces of Cordoba, Tucuman, Rioja, Catamarca, Santiago del Estero, Salta, and Jujui. Forty years ago Sarmiento thus described it:

“Cordoba, though somewhat in the grave old Spanish style, is the most charming city in South America in its first aspect. It is situated in a hollow

formed in an elevated region called the Altos. So closely are its symmetrical buildings crowded together for want of space, that it may be said to be folded back upon itself. The sky is remarkably clear, the winter season dry and bracing, the summers hot and stormy.

“Towards the east it has a promenade of singular beauty, the capricious outlines of which strike the eye with a magical effect. It consists of a square pond, surrounded by a very broad walk shaded by ancient willow trees of colossal size. Each side is the length of a *cuadra* (square). The enclosure is of wrought-iron grating with enormous doors in the centre of each of its four sides, so that the promenade is an enchanted prison, within which its inmates circulate around a beautiful temple of Greek architecture. In the chief square stands the magnificent cathedral, of Gothic construction, with its immense dome carved in arabesques, the only model of mediæval architecture, so far as I know, existing in South America. Another square is occupied by the church and convent of the Society of Jesus, in the presbytery of which is a trap-door communicating with excavations which extend to some distance below the city, which are at present imperfectly explored: dungeons have also been discovered

where the society buried its criminals alive. If any one wishes to become acquainted with monuments of the middle ages and to examine into the power and the constitution of that celebrated religious order above referred to, Cordoba is the place where one of its greatest central establishments was situated.

"In every square of that compact city stands a superb convent, a monastery, or a house for unprofessional nuns, or for the performance of specific religious exercises. In former times every family included a priest, a monk, a nun, or a chorister; the poorer classes contenting themselves with having among them a hermit, a lay-brother, a sacristan, or an acolyte. Each convent or monastery possessed a set of adjoining out-buildings, where lived and multiplied eight hundred slaves of the order; negroes, zamboes, mulattoes, and quadroons, with blue eyes, fair and waving hair, limbs as polished as marble, genuine Circassians adorned with every grace, but showing their African origin by their teeth, serving for bait to the passions of man, all for the greater honor and profit of the convent to which these houris belonged.

"Here is also the celebrated University of Cordoba, founded as long ago as 1613, and in whose

gloomy cloisters eight generations of medicine and divinity, both branches of law, illustrious writers, commentators, and scholars have passed their youth. . . .

"It is a fact that, as a traveller approaches Cordoba, he looks along the horizon without discovering the sanctimonious and mysterious city,—the city that wears the doctor's cap and tassels. At last his guide says, 'Look, it is down there among the bushes.' And in reality, as he fixes his gaze upon the ground at a short distance in advance there appear one, two, three, ten crosses, followed by domes and towers belonging to the many churches."

Not a word of this beautiful description need be altered, but to it must be added the new life, the new thought, the new enterprise of a generation of the new Republic. The Alameda still sleeps in beauty, and rustic sofas between each pair of trees invite the lover of beauty to loiter beneath the graceful willows and tall poplars that mirror the added growth of forty years in those clear waters. The "Grecian temple," built by the Jesuits, is at times occupied by a band of music, whose strains float softly over the lake. A little pleasure boat rides on its waters. The Alameda Lake, with its surrounding streets, covers about six acres, and lies

six hundred yards from the principal plaza, to which it is connected by a beautiful avenue.

The streets of the city cross each other at right angles and are well shaded with trees; each block has a frontage of six hundred Spanish feet and contains four acres. The suburbs west of the lake for some distance are laid out in the same way, and devoted to fruit gardens and fine *quinta* residences, where the families of wealthy citizens live during the summer. The streets of this suburb are also beautifully shaded with trees, an unusual circumstance in a La Plata city. The gravelly soil of Cordoba renders street paving unnecessary. The sidewalks are paved with granite and marble. Everything, save only the encroachments of business, indicates æsthetic culture. Yet scarce a thing of beauty exists that may not be traced to the Jesuits and their Indian bondmen. The Church of San Domingo, of this city, was the first built by them within Argentine limits. Originally it bore the name of the founder of the colony. The University Church of the order now belongs to the National Government, and is devoted to the cause of popular education. The bishop's school, for the education of priests, is near to the Jesuits' college, not far from the cathedral. Cordoba is distinctively "the city

of churches," "the city of savants," "the Athens of the Argentine Republic."

The building of a flouring-mill in 1862, by a Frenchman, Monsieur Victor Roque, at a cost of one hundred and fifty thousand dollars, was the beginning of a new epoch in Cordobese history in which manufactures and commerce clasp hands with intellectual culture. At that time flour was worth four dollars per hundred-weight in the city, and it cost half as much to cart it to Rosario.

Rio Cuarto, on the line of the Transandine Railway, is the second city in size in the Province. In 1882 the National Government began there the erection of extensive works for the manufacture of gunpowder. Other villages are aspiring to the dignity of towns.

In the Province of Santiago del Estero (Saint James of the Rivulets) the heavy-timbered plains of tropical America, the prairies and the cordilleras meet. The Salado River, that collects the water of many of the "rivulets," forms its northern boundary. The navigability of this river for eight hundred miles was established by Lieutenant Thomas Page, commander of the United States Scientific Expedition, that was engaged from 1853 to 1856 in exploring the La Plata and its tributaries. In his report of



the expedition, Lieutenant Page says of the Salado: "It flows through a country unequalled for pastoral and agricultural purposes, and brings into communication with the Atlantic some of the richest and most populous Provinces,—Santiago del Estero, Tucuman, Salta, and Jujui." While this is the case, it is equally true that, owing to saline deposits, large tracts of the Province of Santiago are rendered barren; and, as a whole, the Province is less adapted to agriculture than any other part of the Argentine Republic yet fully explored. The *monte*, or thorny brushwood, is in places so dense that a man who would pass through it must protect his body with a suit of leather. A great part of the Province is still public domain. The mass of the inhabitants show comparatively little admixture of European blood, are among the most industrious of Argentine citizens, and as little dependent on foreign imports. Notwithstanding the disappointment of the Manchester manufacturers with regard to wild cotton along the Salado, this whole district is admirably adapted to its culture, and the experiments made have given a fibre of superior quality. As yet, dearth of labor and cost of transportation have been obstacles in the way of its cultivation for exportation, but it is raised for domestic use.

The women are devoted to the loom, and from native cotton provide the larger part of the cotton cloth used for the clothing of the laboring class. The men construct nearly all the *carretas* used in overland traffic, but depend on mule-back transportation for their own inland trade. Cattle raising and different branches of agriculture are also carried on to some extent. The spoken language is a mixture of Spanish and Quichua. The people live, to a large extent, on the fruits of the cactus and *algarroba*. As in the other highland Provinces, the bread most commonly used is made from *algarroba* flour, and is called *patey*. The *algarroba* tree, which is more widely diffused throughout the La Plata countries than any other tree, and is allied to the honey locust of North America, grows very abundantly in these northern Provinces. The pod has a thick pulp with a rather sweetish taste. When ripe they are gathered in large quantities and stacked near the houses, and form the principal aliment of both man and beast. That intended for bread is protected from rain. The flour is made by pounding the pods in large wooden mortars until the dried pulp is pulverized, and passing it through a sieve to remove the seeds. It is a laborious employment, and the flour sometimes sells for eight

times as much as the pods from which it could be produced. The flour is mixed with water and pressed into cakes in wooden moulds, and baked in the sun. It is then ready for use. It keeps well, and is exported in considerable quantities to the Provinces where the tree does not grow so abundantly. It is a convenient article of diet for those who accompany the caravans on their long journeys. The *algarroba* pods are the principal winter food of stock, and are fed out much as the farmer of the southwestern part of the United States dispenses hay and corn. The passage in the parable of the Prodigal Son, which in the English version of the Bible reads, "He would fain have filled his belly with the husks which the swine did eat," in the Spanish translation is rendered, "He would fain have filled his belly with *algarrobas*, which the swine did eat," and finds a clear exposition in the habits of these people.

The sugar of the *algarroba* is like that of the grape, and a fermented drink called *aloja* is made from the crushed pods by soaking them in water. It is the popular refreshment at social gatherings. The fruit of the tuna cactus, or prickly pear, ranks next after the *algarroba* in the diet of the peasantry. The cactus attains the dimensions of a large, scraggy

tree, and, where other timber is not attainable, serves for many mechanical uses, and is even sometimes used as props in mines. The common English name "prickly pear," or "pear of Algiers," is taken from the shape of its fruit, which is of a rather coarse texture and very sweet. A preserve is made from it that finds a ready market in the coast cities and in Chili, and is greatly in demand throughout these Provinces.

The cochineal insect lives on the cactus, and, with it, is indigenous throughout the La Plata basin. In Santiago and Tucuman the insect is gathered, pulverized in mortars, mixed with water, and made into small cakes that are dried in the sun and sold under the name of *grano*. The cultivation of the cactus for the sake of the insect has not yet received attention.

The Province of Tucuman is pre-eminently "the garden of the Argentine Republic." The city of Tucuman was founded in 1565 by one of the companions of Pizarro, and was the first capital of the Intendencia of the same name, which extended from the Andes to the Paraguay River. Very properly the DECLARATION OF INDEPENDENCE, made in 1816 by the Congress representing the several Provinces of the viceroyalty that had grown out of it, was

promulgated from this ancient capital. The portion of the old Intendencia which still bears the name of the Inca chief, TUCU AMMÚ, is the smallest and most thoroughly cultivated of the Argentine Provinces, and the only one in which there are no public lands. Its well-kept fields are enclosed by neat cactus hedges. By this it is not intended to convey the idea that all the land is cultivated by the industrious descendants of the Inca peasantry, but that a larger proportion of it is under cultivation than in any other Province.

Sugar-cane heads the list of its cultivated crops, and is followed by maize, wheat, rice, tobacco, peanuts, and many others. It was the first Province to introduce the cultivation of the cane. The variety grown is perennial and of good quality. Ten years ago it was stripped in the fields and hauled in bullock carts only to rude mills of domestic construction. Now much of the machinery used is of the best French manufacture. In 1881 its sugar interests represented a value of \$900,000, and in 1883 they had increased to \$16,000,000. There were then 175,000 acres of cane. The industry has also spread into the adjoining Provinces, but the yield of the whole region is known as Tucuman sugar. The most desirable

quality is a light brown granulated sugar. It is preferred in the cities of the *litoral* to the Brazilian brands. The whole Argentine sugar crop of 1882 was 25,606,429 pounds. The Republic now produces about one-half of the amount it consumes.

By the census of 1882 the population of the Province was 24,237.

Tucuman had the honor of giving its third President to the reconstructed Republic.



## CHAPTER XVII.

## THE HIGHLAND PROVINCES.

THE four Provinces, Rioja, Catamarca, Salta, and Jujui, lie wholly in the highlands. Only in the eastern part of Salta do they unite with the plains.

As the precious metals were the only natural resources valued by the conquerors during colonial times, the highlands were regarded as the important part of what is now the Argentine Republic. The ports of the La Plata and intermediate cities were only depots of supply and trading posts on the route to the rich mining regions of the interior. During the long war for independence, when it was continually the theatre of the most thrilling deeds of patriotic heroism, it suffered a correspondingly greater devastation; and when the years of anarchy that followed the war of independence had passed, the old civilization and wealth of the interior was almost wholly destroyed, and its mining interests in a state of utter stagnation. Its distance from the seaboard



and want of means of transportation was a serious barrier against a speedy recuperation. But the passing years have brought returning prosperity.

The district is traversed by nearly parallel ranges of mountains, each increasing in height till they reach the Andes proper, of which they are the gradual approach. The valleys between them are the most accessible routes to the Bolivian plateau. The western sides of these cordilleras are abrupt, often presenting faces of bare rock, while their eastern slopes are more gentle and in parts covered with vegetation. The valleys are fertile, and produce subtropical plants in luxuriance. The bananas of Salta, it is claimed, are better than those of Brazil, and its coffee is of very superior quality. The grape flourishes throughout the district, and even the lower mountain slopes offer it a congenial climate. In 1881 Catamarca produced one million two hundred thousand gallons of wine, valued at one hundred and eight thousand dollars, or nine cents per gallon.

The term fruit culture may perhaps be regarded as a misnomer where no further attention is given to the spontaneous outpourings of a bountiful soil than to gather the ripe wild fruits; but fruit drying is an industry that employs the hands of many

women and children in the valleys of the highlands proper, as well as in the "garden" of Argentina. Prunes, peaches, figs, and other spontaneous fruits are dried on scaffolds in the sun and find their market in the southern cities and in Chili. Raisins are also shipped to Chili in considerable quantities. The peach tree is not indigenous to this section, but was introduced from Chili, and now large forests of it grow wild. Oranges, lemons, limes, and bananas are too perishable to be a source of income with the existing means of transportation, except as they can be converted into *dulce*, or preserves; and for this the fruit of the palm, cactus, and wild quince are more generally employed. The steeper mountain sides afford a theatre for more rugged industries, and in Catamarca "Alpine milk farming" has long been carried on, and the cheese of the district has acquired a flattering celebrity.

Tingonasta, the western Department of Catamarca, lies wholly in the rugged chain of the Andes, and through it the Tingonasta Pass leads over to Chili and connects the northern towns of the Argentine Republic with Copiapo, and thence by railroad with the port of Caldera on the Pacific. It is through this pass that the transandine branch of the North Central Argentine Railroad has been pro-

jected, and by which the proposed Gran Chaco Railroad anticipates connecting the mouth of the Paraguay River with the Pacific.

The inhabitants of these Provinces have always been more independent of foreign manufactures than those of the *litoral*. Laces and embroideries made by the women are in common use and more than supply the home demand. The women also weave nearly all the cotton and woollen cloths used for common clothing; also blankets, rugs, *chirapas*, and *ponchos*. In some districts a loom is a part of the furniture of almost every house. Shawls and *ponchos* made by the women of Catamarca from vicuña wool show the most patient painstaking. The Department of Andagala is especially noted for this manufacture.

The vicuña, valued for its long wool almost resembling silk, is the smallest species of the llama or American camel, and is about two and a half feet high at the shoulders. All attempts to domesticate it have failed, and it is hunted for its fleece among the rugged steeps of its native mountains. The wool on its back is a dark yellowish brown shading down through brownish yellow on the sides to a pale yellow, almost white, on the under part of the body. The filaments of these several natural shades

are carefully separated by hand, and twisted into threads by a spindle held between the thumb and finger, and woven into stripes shading from the darkest to the lightest tints. The fabrics are soft, warm, light, impervious to water, and pleasing to the eye. They probably differ little from the royal clothing of the Inca, made from the same wool by the same method. (The vicuña wool was reserved for the use of the royal family under the Inca dynasty, and hence the animal that produced it was the royal animal.) A lady's scarf of pure vicuña wool, made in Catamarca, sells for from one hundred to two hundred and fifty dollars. Ponchos made from it are comparatively rare, being superseded by imitations made from the wool of the sheep. The vicuña wool was for a time a considerable article of export to Europe, where it is known as *vigonia wool*. Owing to the great demand for it, the animals were ruthlessly hunted and slaughtered for their fleece, until the scarcity of the wool called the attention of the authorities to the danger of their extermination, and protective laws were enacted. The guanaco, from which comes the domesticated llama, is also a denizen of the Argentine highlands. It is about a foot higher than the vicuña, and its long, silky wool hair is scarcely less

prized. The guanaca haunts the Andean Cordilleras at from eight thousand to twelve thousand feet elevation, from Peru to Patagonia. Pizarro and his followers were astonished on seeing great droves of them domesticated under the Incas and guarded by shepherds as were the flocks in Spain. They were then the beast of burden of the Andes, and long caravans of them traversed the mountain defiles connecting the various parts of the empire, carrying loads of merchandise of about fifty pounds' weight on their backs. The conquerors hence called them *llamitas* (little camels). The mule has succeeded them as the Andean burden bearer.

Although wheat, maize, mandioco, and a great variety of other crops are grown for local consumption and might easily afford subsistence to a population many times more dense than now exists there, the mineral resources of these Provinces are their great wealth, and, as was the case two centuries ago, the mining interests are regarded as of paramount importance. Gold, silver, copper, tin, bismuth, iron, platinum, and other metals are found in many localities, and the whole Argentine Cordilleras seem to be charged with metallic wealth only awaiting *exploitation*. The mountain ranges of Rioja and Catamarca are especially rich in gold, silver, and copper.

The gold is usually found in placers and the silver in veins. The Famatima is the most noted mining district of the Republic. It extends from  $25^{\circ}$  to  $30^{\circ}$  south latitude, and has a width of about  $2^{\circ}$ . It is claimed that the famous wealth of the Aragonese was taken from the Caldera mines of this district. Twenty years ago, the British consul at Buenos Ayres wrote to his countrymen: "The district is so extensive and so extraordinarily metalliferous that erratic miners, working on the surface, which is traversed at every angle and in every possible direction by hundreds of virgin lodes, extract ores of such richness that the annual product thus obtained equals eighty thousand dollars. An equal amount is obtained from other mines in the same manner of working." This remark illustrates at the same time the nature of the district and the Argentine mining law, by which mineral treasure belongs to the finder, provided he works his claim. If he fail to do this, with at least two men, for ninety consecutive days, he forfeits his right, and any one who knows of the failure may report it and claim the mine for himself.

The rich mines of the Nevada Famatima are on the eastern and southeastern slopes. On account of their great elevation and the consequent rarefac-

tion of the air and the excessive cold, they can be worked only by miners native to these regions. The securing of their treasures is rendered yet more difficult by the percolation of water, for removing which there are no adequate appliances. The attempt to carry it out in leather bags sometimes has been made, but with indifferent success. Want of fuel is another disadvantage against which the mining interests have had to contend. To some of the richest mines it must be carried on mule-back long distances.

The Mexicana mine in the Famatima district, twelve thousand feet above sea level, is the highest as well as one of the richest known worked mines. There, "the miner, who lives in a badly-lighted little hut above the clouds, passes a life of privation and misery, complicated by dangers without number. Around and above him all verdure has disappeared. He can only perceive three colors: at his feet, the clouds resembling a whitish-gray mist, a hazy ocean from whence emerge the peaks of the mountains; before him, the white plains of the eternal snow, and above him an invariably pure sky of a deep-blue color. The only animals—save the dog—which have followed man to these stormy regions are a bird and a small rat, both of a grayish color."



According to the official report, the minerals produced in the Argentine Republic in 1882 were :

Gold dust . . . . .	\$6,146
Silver . . . . .	227,440
Silver ore . . . . .	38,091
Copper in bars . . . . .	125,759
Tin . . . . .	85,129
Copper ore . . . . .	21,728
Lead ore . . . . .	10,398
Lead in pigs . . . . .	4,833
Other minerals . . . . .	48,717
Total . . . . .	<hr/> \$568,591

This was a gain of \$165,828 over the preceding year.

In 1883 a thorough examination of the Famatima district was made under the direction of a British engineer, who confirmed the opinion that the region is a vast field for mining industries, and that the sierras are very rich in silver and gold, and that the region of the copper mines of Catamarca is also very rich. New mining machinery has been introduced, and "the result has been highly satisfactory."

To encourage the development of the mineral resources, a national School of Mining and Practical Engineering was established in 1884.

Less has heretofore been known of the peculiar resources of Jujui than of any other Province, but late explorations show that it has very remarkable deposits of mineral oils. It is claimed that throughout its whole extent "there are lakes of oil covered with liquid like pitch; also bituminous rocks which burn like stove coal, and valleys full of a substance resembling pitch or having the appearance of asphalt, and springs from which flow oil instead of water." The largest lake discovered covers an "area of about eighty-eight acres and is of unknown depth, covered with a cap of naphtha. The liquid is somewhat thick, of black color, and without disagreeable odor. The analysis of the crude liquid compares favorably with the crude oil from Pennsylvania and other oil regions. The rectified petroleum from it is colorless, and pronounced equal to the best received from the United States. It will not inflame below 55° Centigrade."

Dr. Luis Brackenbusch, a distinguished German scientist, who is now professor of geology in the University of Cordoba, made a thorough examination of this remarkable region in 1882 and 1883, and prepared a map of it. He reported that "There exists a subterranean river of liquid kerosene, whose depth it is not yet possible to determine with pre-

cision, and which it will be necessary to learn by means of perforations. According to his experiments, these deposits contain about twenty-five per cent. of mineral oil, and in some places the liquid that flows from them contains thirty-five per cent. of pure kerosene. A company, with a concession from the provincial government of Jujui for twenty years, has been organized to develop this immense petroleum resource." \*

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\* E. L. Baker, United States consul at Buenos Ayres.

## CHAPTER XVIII.

## THE NATIONAL TERRITORIES.

AMONG the multitude of interests that have demanded the thought of Argentine legislators, how to reclaim, govern, develop, and dispose of the public lands has been a subject of frequent consideration. Except the part of the Mesopotamia already described as the Territory of Misiones, these public lands consist of a vast and heretofore almost unknown district, extending northward from the frontier of Santa Fé to the Bolivian boundary, known as El Gran Chaco (an Indian name, signifying *the great hunting ground*), and another vast area south of the Cuyo district, known by the general term Pampas, and the Patagonian peninsula.

The treaties of limits made with Chili, Bolivia, and Paraguay removed all doubts as to the right of jurisdiction, and at each subsequent session of the National Congress the subject of territories has been presented. In 1883 the deliberations on that

subject culminated in the passage of the Territories Bill (alluded to in Chapter XIV.), providing for the survey, division, and sale of public lands, and fixing the price of those in Gran Chaco and Misiones at two dollars, and those of the pampas and Patagonia at one dollar and fifty cents per square hectacre.

Various propositions had been made from time to time relating to subdividing the public lands for the purpose of making it easier to govern them, and maps were published and popularly accepted giving such subdivisions. On the passage of the Territories Bill a committee was appointed to make a report on this subject, and the Congress of 1884 approved of the report, which provides for the division of the public domain as follows:

"I. Territory of the Pampa. Bounded north by the  $35^{\circ}$  parallel, which separates it from the Provinces of Mendoza, San Luis, Cordoba, and Santa Fé; east by Province of Buenos Ayres; west by Province of Mendoza and the Colorado River; south by the Colorado River.

"II. Territory of Neuguen. Bounded north by the Province of Mendoza, and along the river Barrancas and continuation of the Colorado; east by the river Neuguen to its confluence with the river

Limai; south by the river Limai to Lake Nahuel Huapi; west by Chilian boundary line.

"III. Territory of Rio Negro. Bounded north by the Colorado River; east by fifth meridian to the Rio Negro; thence along this river to the Atlantic; south by  $42^{\circ}$  parallel; west by Chili, the river Limai, and the river Neuguen.

"IV. Territory of Chubut.\* Bounded north by  $42^{\circ}$  parallel; east by the Atlantic; south by the  $46^{\circ}$  parallel; west by Chili.

"V. Territory of Santa Cruz. Bounded north by  $46^{\circ}$  parallel; east by the Atlantic; south by the  $52^{\circ}$  parallel, and following the Chilian boundary; west by Chili.

"VI. Territory of Tierra del Fuego. Bounded north by the Straits of Magellan; east by the Atlantic; west by Chilian boundary; and includes Los Estados Islands.

"VII. Territory of Misiones. Bounded north by the Paraná River; east by the Iguazú; south by the Uruguay; west by Province of Corrientes.

"VIII. Territory of Formoso (on former maps

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\* This name is sometimes spelled Chupat. I have followed the orthography of the geographies used in the public schools of the Republic.

marked Bermejo). Bounded north by Pilcomayo River to the Bolivian boundary; east by the Paraguay River; south by the Bermejo; west by the Bermejo up to the Teuco River.

"IX. Territory of Gran Chaco. Bounded north by the Bermejo River; east by the Paraná and Paraguay Rivers; south by 29° parallel; west by line from Tostado to Las Barrancas on the Salado; thence a straight line to the branch of the Teuco, through the old Carreta Quemada fort on the branch of the Bermejo."

Previous to this subterritorial division a number of agricultural settlements had been established in the Gran Chaco along the course of the Paraná and Paraguay Rivers, and Formoso, on the Paraguay River, one hundred miles north of Asuncion, had been made the capital. It remains the capital of the new-formed Territory of that name. The cutting of timber has already become a considerable industry in those northern settlements. Several expeditions have been sent out to explore the interior of the Great Hunting Ground, but up to the passage of that bill all had ended in disaster. It is estimated that there are forty-five thousand Indians in the Gran Chaco. These are divided into many tribes. While some show a friendly dispo-



sition towards the settlers, others manifest a determined hostility to the aggressive disposition of the whites. How close may be the relationship of the Argentine Chaco Indians with those of Bolivia and Paraguay can only be conjectured. Whether there be a better way of reclaiming them than by military force is a subject that has engaged some thought among Argentine philanthropists, and some recent attempts have been made by the National Church to establish missions among them, modelled after those of the Jesuits of the seventeenth century. These also have failed, because, as President Avelenada expressed it, "The Indians of our day do not seem inclined to become the willing vassals of spiritual rulers." As a more effectual means, the Congress of 1883 appropriated the sum of five hundred thousand dollars for an armed expedition to open roads through the Chaco, dig wells and establish military posts, and cover the whole Bolivian boundary; to select locations for colonies, test the navigability of the Bermejo River, and do everything necessary to prepare the way for civilization. When the expedition left Buenos Ayres, in September, 1884, under the command of the minister of war, President Roca accompanied it to the head of the Catalinas mole, where it embarked, and on part-

ing with General Victorica, said, "I wish you, general, the best of good health and good luck in your expedition, and hope that by next New Year's day we will be able to present our country with twelve thousand leagues of fertile land. The Chaco which you go to conquer will yet prove a magnificent region, not alone for the Republic, but for civilization." The next issue of the *Buenos Ayres Standard* expressed the belief that it could find customers for ten thousand square leagues at four hundred dollars per league. As a warm climate is not likely to attract any large proportion of the immigration from Northern Europe, the probability is that when the Gran Chaco is settled it will be principally from the countries of the Mediterranean.

One of the first experiments at colonization made by the National Government, and the first made in the Patagonian peninsula, was at Carmen de Patagones, for some time the military outpost on the north side of the Rio Negro. In latitude it nearly corresponds with the city of New York. Above this point the Indians of the pampas—estimated at twenty-four thousand—had in some degree become allies, if not subjects, of the government, and many of them engaged in military service. Others maintained friendly relations with the *estancieros* of

the Province of Buenos Ayres. Below this point the savage was still a terror to the pale face. The number of Patagonian Indians is estimated at twenty-five thousand.

Wheat culture was introduced and shared with the care of cattle in the attention of the colonists with such happy results that farms and *estancias* have extended up the Rio Negro valley.

Later, a colony was planted in the district of Viedma, south of the Rio Negro. It now has 3700 inhabitants, with nearly six hundred children attending school, 30,000 acres in cultivation, and 20,000 cows, 150,000 sheep, 6500 horses, and 2700 hogs. In 1883 its exports to Buenos Ayres amounted to a little over \$700. The imports were a trifle in excess of exports. A line of small steamers make regular trips several hundred miles up the Rio Negro, and there is a proposition to bind the colonies of the Rio Negro to the national heart by a railroad from Bahia Blanca to Carmen de Patagones.

The next experiment to the southward was the planting of a Welsh colony near the mouth of the Chubut River. This was attended with considerable expense to the government. As is usual in pioneer settlements the colony encountered many

discouragements, owing, chiefly, to its isolation, its remoteness from its base of supplies, and the infrequency and uncertainty of communication between the port of Chubut and Buenos Ayres; and there were not wanting those who prophesied its final extinction. But perseverance has proved better than prophecy, and for several years the colony of Chubut has been an inspiration to the hand that fostered it. Its exports in 1882 consisted of wheat, wool, ostrich feathers, guanaco skins, ostrich robes, and sundry other articles, amounting in all to forty-one thousand dollars. The Chubut River, which flows through the colony, overflows its banks, and the colonists depend on this for irrigation. The town of Chubut has a population of twelve hundred and eighty-six. The proposition to connect it with the excellent harbor at Golfo Nuevo (New Gulf) by a railroad thirty miles long will probably be carried into effect soon.

In 1883 another colony was established farther down the coast at Puerto Deseado (Port Desire), in what is now the Territory of Chubut, and another in the Territory of Santa Cruz, near the coast of the Gulf of Santa Cruz. A supply of sheep and horses were taken to these new colonies. At Santa Cruz, the most southern point of the

continent yet occupied by colonists, the mercury in winter does not fall below  $15^{\circ}$  Fahrenheit.

By actual exploration it is now ascertained that, instead of the bleak plain, as was formerly supposed, "the southern part of Patagonia is varied by considerable elevations, deep cañons, low, deep glens, and wide valleys rich with natural grasses, and that the whole region between the Chubut and Tapley Rivers unite the conditions of great fertility, great mineral wealth, and a climate that admirably fits it for settlement. Between the Sangar River and the Atlantic, although not so rich as the former, yet has wide breadths of good pasture land, fertile valleys, and never-failing waters, capable of holding thousands of horned cattle and horses; and the same, to a less extent, may be said of the region around Puerto Deseado. Hills of moderate height alternate with cañons and valleys of excellent grasses."

Recent explorations have also revealed the pleasant truth that the region at the base of the Andes is "made up of meadows and rich valleys," and within the past two years colonies have been planted in the Territory of Neuguen, under the shadow of the great mountains, with every probability of a bright future.

Thus it appears that Patagonia, that "bleak and uninhabitable region," is going into oblivion in company with the "Great American Desert" that forty years ago was almost the only geographical certainty of the United States west of the Mississippi.

A colony was also established on the island of Tierra del Fuego, in 1883, as the capital of the Territory of Tierra del Fuego.

For the convenience, and to insure the permanence of the several colonies along the Patagonian coast, the National Government has entered into a contract with a company to run a line of steamers down the coast from the city of Buenos Ayres to Tierra del Fuego, calling regularly at all intermediate points. The contract is made for twelve years, and costs the government thirty thousand dollars per month.

## CHAPTER XIX.

## THE ARMY AND NAVY.

A SENSE of the security of life and property is essential to material prosperity. No people will continue in the practices of industry and frugality unless reasonably certain that what they may accumulate is likely to promote their own welfare. The lack of such assurance was one of the conditions that barred industrial enterprises from the Spanish La Plata during its half-century of transition from colonial dependence to national individuality. That a new impulse has been given to local industries is an added proof, on the one hand, that the people feel confidence in the protecting arm of the nation, and on the other, that their increasing numbers give confidence that they can control the protecting arm. For a people with such a military record, the rather modest summary of the nation's ability for self-protection is thus stated: "Army—3500 infantry; 2474 cavalry; 815 artillery; with



4 lieutenant-generals, 14 generals of divisions, 50 colonels, 127 lieutenant-colonels, 142 majors, and 742 officers of other grades. This synopsis gives 6 men to each of 811 officers, and five apiece to each of the remaining 169 officers, and may recall the statement jocosely current after the civil war in the United States,—that no one of less rank than a lieutenant served in it. But "things are not always what they seem," and there is more in this military synopsis of the Argentine nation than at first appears. The word army includes two distinct classes of men,—the *Army of the Line* and the *National Guard*. Only the former is given in the statistical summary. The National Guard include every able-bodied male Argentine citizen between the ages of seventeen and forty-five years; and all, or any part of these, may be called into active service whenever required. When so called into service they are equipped the same as the Army of the Line. By the estimates of 1883, the National Guard numbered 315,850, which, if called into service at once and no additional officers created, would give 330 men to each of 446 officers, and 329 to each of the remaining 533 officers. Or, it would give to each colonel a regiment of 6450 men, with a few left for messengers. When the National Guard

are called into service, it is the duty of the Army of the Line "to serve as a stimulus and model" for them. To prepare them for this and the duty of officers, the government has provided a military academy with fourteen teachers, and a school for non-commissioned officers with six teachers. In 1883 there were 127 pupils in the former and 68 in the latter.

"In time of peace it is the duty of the Army of the Line to defend the frontier from depredations of the Indians, to garrison distant and sparsely-settled points, and to maintain internal order."

The first of these specifications is effected by what is called a military *cordon*, or a line of connected military posts, each with a few soldiers under their appropriate officers; all of which are subordinate to a central post more strongly garrisoned. The few men stationed at the intermediate points are supposed to reconnoitre daily the length assigned them, as policemen travel their beat, to see that no depredating bands have crossed their line. If tracks in the soil show that a greater number have crossed than they think they can manage, the other detachments are notified and the raiders are either pursued or taken on their return with their booty. The military have not the reputation of being more alert

in these raids than their watchful foes. The *cordon* is moved outward as the Indians are subdued or held in check. Previous to 1868 it was close upon the Cuyo Provinces and along the southern border of Buenos Ayres. In 1882 it was along the Chubut and Rio Negro Rivers, the chief post being at Carmen de Patagones at the mouth of the Rio Negro. In 1860 the vicinity of Rosario was subject to the depredations of the roving bands from the Gran Chaco. In 1882 the cordon for the protection of the northern part of the Province of Santa Fé was crowding the Indians of the Chaco north of the Salado boundary.

The duty of maintaining internal order is discharged as a kind of military police service in town and country. Each district is under a military officer, who disposes of the forces under his command as seems best to him. If a murder be committed, or a dead body found within his district, it is his business to look into the matter.

In addition to the *Army of the Line* and the *National Guard*, the land forces include the *National Reserve*. This division of the army includes all male citizens fit for military duty over forty-five years of age. In 1869, when the first national census was taken, this corps was sixty-

eight thousand strong. At the same rate of increase as in the National Guard within the subsequent period, the reserve force of 1883 was little less than one hundred thousand men. Thus it appears that the effective land forces of the Argentine Republic exceeds four hundred and twenty-three thousand.

But the army is only a part of the protective policy. There is a water as well as a land frontier to be guarded. For this the navy is provided, which is also in two divisions,—the *navy* proper and the *Marine National Guard*. In 1883 the former consisted of thirty-nine vessels, with an aggregate of 12,630 tonnage and fifty-five guns. Their complement of officers and men were thus enumerated: "1 rear admiral, 2 chiefs of squadrons, 3 colonels, 9 lieutenant-colonels, 45 second lieutenants, 63 students, 23 midshipmen, 20 paymasters, 48 engineers, 23 physicians, 2 almoners, 20 pilots, 1505 seamen, and 1737 marines, including officers: a torpedo division 137 strong, and a flotilla of 3 steamers and 3 steam launches off the Rio Negro."

The education of naval officers is provided for by a naval academy which, in 1883, had 17 teachers and 69 pupils. There is also a seaman's school

that then numbered 9 teachers and 43 pupils. The navy and the Army of the Line "are recruited by voluntary enlistments for specified periods."

The President of the Republic is, *ex officio*, commander-in-chief of all land and sea forces. He appoints all officers up to the rank of lieutenant-colonel, inclusive. He also appoints the higher grades, *with the consent of the Senate*. The Secretary of War and Navy is the highest military authority, and all orders are issued by him both in time of peace and of war.

## CHAPTER XX.

## EDUCATIONAL FACILITIES.

THE foundation of the present "school system" of the Argentine Republic was laid when, under the Rivadavia administration, two young men from Buenos Ayres, who had studied some Scotch treatises on education, opened a school in San Juan and became the teachers of the child Francisco Domingo Sarmiento. The description of this school, afterwards given by that pupil, is one of the highest encomiums on that brief, bright rift in the clouds that enveloped three and a half centuries of La Plata history. Driven from his own land by succeeding tyrannies, Sarmiento became a school-master in Chili. Later, he visited Europe and the United States, where schools were to him an object of deep interest. When his patriotism at last exulted in the overthrow of Rosas (to which he had devoted himself), and another attempt was made to secure a republican form of government, he turned his

thought to the education of the people, to fit them for such government, and asked to be given the position of Director of Primary Instruction. As governor of his native Province he showed his gratitude for the school of his boyhood by using all his influence to secure, as far as possible, equal advantages for all its youth, and the Sarmiento College of San Juan, one of the largest and best equipped schools for boys in the Republic, is his living memorial. In 1862 he was appointed the first minister plenipotentiary from the "Argentine Republic" to the Government of the United States. During his residence at Washington no subject more absorbed his thought than that of popular education, as is attested by the translation of textbooks, educational treatises, and a digest of the American school-code. His work while in the United States showed that the man and the patriot was still the school-master. In 1868 his countrymen conferred on him the honor of the Presidency. Before his departure from the United States to assume its duties, the University of Michigan equally honored itself and him by conferring on him the degree of Doctor of Laws. In his inaugural address he solemnly pledged himself to devote his whole energy to the highest good of his country.



A pledge for the keeping of which posterity will revere him. During his administration the "school law" of the Argentine Republic became closely allied to those of the United States, and the public school curriculum almost identical with that of the State of Michigan. He was succeeded in the Presidency by his Minister of Public Instruction, thus securing to the nation a continuance of the same educational policy; and at his own request he became Director of Public Schools for the Province of Buenos Ayres.

"But how can Argentine youth be taught and public schools created without teachers?" "We must make teachers!" was the decision of Sarmiento and his coadjutors. "We must have normal schools, and teachers must be brought from more favored lands to teach our future teachers how to teach." Such was the logical conclusion reached by President, Congress, and Provincial legislators.

A practical illustration of the doctrine was given in 1871 by the opening of a NORMAL COLLEGE, with a four years' course of study, at Paraná. An educator from the United States was placed at its head, and every young man taking the course was (and is) allowed thirty dollars per month from the Education Fund with which to defray his expenses

while pursuing his studies. In 1875 another law was passed providing for the establishment of normal schools for girls, and opening to them the door of the one already established. The grant to girls taking the normal course is fifteen dollars per month. The reason assigned for not making it the same as to young men is that girls usually board with their parents, and so can live cheaper. All who accept the grant pledge themselves to teach three years for the government, wherever they may be needed, at an annual salary of not less than four hundred and eighty dollars for the first year. The school year of 1885 opened with twenty-two normal colleges in operation, and twenty-seven lady teachers from the United States engaged in them. They are under the direct control of the chief school authorities of the Provinces. Except in that of Paraná, the course of study is designed for three years, with a post-graduate course of two years.

These facts are especially significant when it is considered that previous to the consolidation of the government, in 1862, outside of the foreign population of Buenos Ayres, few ladies could read, and refined female education consisted of music, embroidery, and the art of appearing. Many refined Argentine ladies of middle age cannot read or write,

but show a laudable ambition to have their daughters more thoroughly instructed.

The record of the first normal college established by it is the most ample exposition of what the Argentine Government means when it reiterates the republican sentiment, "We must educate!" It was my privilege to attend the exercises at the first decennial commencement of Argentina's first normal college. The following statements are from notes taken at the time :

The school consists of the *NORMAL COLLEGE*, with a faculty of eleven professors and ninety-one students, and the *SCHOOL OF APPLICATION*, with nearly four hundred pupils, of whom nearly one-third are girls. Upon these the undergraduates of the *COLLEGE* practise their powers of instruction under the direction of a lady principal from the United States. This lady receives an annual salary of two thousand dollars.

The *SCHOOL OF APPLICATION* is a copy of the "Graded School" of the United States. Its course of study embraces "reading, writing, spelling, mental arithmetic, written arithmetic, universal geography, the science and structure of the Spanish language, history of the Argentine Republic, history of America, civil government, drawing, and

gymnastics," supplemented by "a full course of object lessons in botany, natural history, and physiology."

The NORMAL COLLEGE has a five years' course, comprising "arithmetic, reading, writing, drawing, composition, declamation, singing, gymnastics, methods, algebra, geometry, trigonometry, surveying, cosmography, physiology, natural history, grammar, French, English, book-keeping, geography, general history, and civil government."

As in all schools supported by government, "religion is taught by a Catholic priest, who has regular hours as instructor, and draws a salary therefor from the government. Probably owing to the influence of foreigners not Catholics, Paraná is one of the most liberal cities of the Republic in matters of religion, and no pupil is required to be present during the time devoted to this subject if the parents wish otherwise."

In its first decade the college graduated seventy-one young men. The principal said of them, "All are holding good positions and doing good work in nearly every Province in the Republic."

Three evenings of the commencement week referred to were devoted to public examinations of the School of Application. The written examina-

tion, by which the pupils were promoted, had preceded these. With regard to the public examinations the principal said, "These have a twofold object. First, to give the parents a small idea of what their children have done during the year, and also to interest them in the school. Second, to give the graduating class a little opportunity of showing their capacity for teaching." With regard to the pupils she said, "The children of this country are easy to govern, well inclined, and as intelligent as the children of the United States. In fact, I think they are more anxious to learn, as they have never before had the opportunity they have now, and seem anxious to improve the time." The three evenings of the examinations, during which their class exercises were enlivened by gymnastic displays and varied with music, verified her remark. The crowded house showed the hold the cause of education has on the hearts of the people of Paraná, and of Argentines generally.

On "commencement evening" the "class essay" was read by one of the two young lady graduates (no ladies had been graduated before this), and the address of the President of the college was an able paper on the coeducation of the sexes. His arguments are familiar to the people of the United

States, but must have sounded strangely in ears that had caught no foreign educational echoes, and awakened forebodings in minds accustomed only to the conventual system. This was the first and is still the only "mixed" government school. The principal said, "There was a strong feeling against it. Every one said it was not a possible thing. It has been preached against in the pulpit, and everything done to work against it. But that is now all in the past." The exercises closed with a graduates' ball.

A like munificence has been shown in the matter of furnishing, as in the provision for pupils and faculty. The desks, maps, charts, scientific, mathematical, and mechanical apparatus are the result of the best brain-work in Europe and North America. It has a good library, in which are translations of many of the best educational works of the most advanced nations.

The further to promote the cause of popular education, a "Teachers' Congress" was called by the Minister of Public Instruction, and was held in the national capital in 1882. The salaries of teachers in attendance, who were employed in government schools, were continued during the session, their expenses while there paid from the public fund,

and free passes given them going and returning. There was a good attendance, and the discussions of the various subjects within its scope were practical, albeit partaking of the usual inflated style. When it is considered how much has been accomplished in so short a period, a little inflation of this kind can be pardoned.

The purpose to provide means of obtaining practical knowledge did not exhaust itself with the attempt to provide native teachers for primary instruction through the medium of normal schools. With a considerable outlay a NATIONAL COLLEGE was opened in every Province, the scope of which is to furnish to young men the means of a scientific education and commercial training. Some of these have not been as well attended or as efficient as the outlay would seem to warrant.

A few comparisons will show the result of the various efforts to provide educational facilities and the popular appreciation of them. In 1869 (when the first national census was attempted) there were 4303 children in the public and private schools of the Province of Santa Fé. In 1879 there were 10,989. The educational statistical table for 1872 gave 468,987 children in the Republic, of whom 81,183 were attending school, and the corresponding



table for 1882 (from an estimate of 500,000 children between the ages of six and fourteen years) reported 209,963 in public and private schools or home taught. By these tables it appears that in the decade between 1872 and 1882 the proportion of children in the Republic receiving instruction had increased from seventeen to forty-one per cent. In the latter year, when 40,000—less than half of the children in the Republic—were receiving the rudiments of education, there were 2023 educational institutions of all kinds within its limits, with an aggregate of 4097 teachers. This was an increase of 553 over the previous year, and supplemented the increase of 8009 pupils, but only 38 new schools. It seems to be the policy not to overcrowd teachers, but rather to give a large faculty to schools already opened than to extend the number of schools beyond the easy capacity of the teachers. Indeed, crowding any class of national employés is not a national characteristic.

Of the entire estimates of the national expenses for 1883, nearly one-sixth (\$4,291,671.40) was for the department of "Justice, Public Worship, and Public Instruction," and of this sum \$2,190,430.88 was expended for schools. In the Congress of that year the subject of abolishing sectarian religious instruc-

tion from the schools receiving support from the national treasury was agitated, and the succeeding Congress passed a law abolishing such instruction. Of the appropriation of \$4,000,000 for schools, for the years 1884-85, the whole was for secular education. Naturally, the priests who were thrown out of lucrative positions by it were none too well pleased with the passage of this law; but the executive remained firm, and the law has been enforced.

The National Government does not propose to supply the whole amount required for public instruction, but only to supplement what is provided for that purpose by Provincial authorities and individual enterprise. "The Federal Government must pay one-third of the cost of the schools as soon as it is proved that the Provincial or district authority, or an association of citizens, has raised the other two-thirds of the sum required and approved of. The central government is also compelled to pay \$10,000 gold to every Province that has ten per cent. of its inhabitants at school, and this sum must be employed in the interests of public instruction."\* As evidence of the entire impartiality of the govern-

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\* Report of the Argentine Commission to the Centennial Exposition at Philadelphia in 1876.

ment at that time, attention was called (in the report above quoted from) to the fact that these conditions are as obligatory for Protestant schools in Protestant colonies as if the religion taught were that of the country. Attention was further called to the fact that, "owing to the great illiteracy of the greater number of immigrants, government is not able to multiply schools fast enough for their instruction and for that of the children of the country."

As an institution of higher education, the UNIVERSITY OF CORDOBA still carries its hoary honors proudly. Theology, which absorbed its whole care for two hundred years, is now confined to the original college (Loretto) founded in 1613, and the younger faculties of jurisprudence, sciences, and medicine command confidence and respect. The University of Buenos Ayres, founded in 1820, suffered extinction during the reign of Rosas, but was speedily revived when his grinding power was removed.

In both public and private schools much attention is given to the several European languages. In refined society it is not unusual for an individual to converse with those of various nationalities, each in his own tongue. The foreign languages most in demand are French, Italian, German, and English.

In 1870 a NATIONAL ASTRONOMICAL OBSERVATORY was founded at Cordoba and placed under the direction of B. A. Gould, of the United States; and in 1875 a BUREAU OF METEOROLOGY was added.

The further to promote intelligence, between two and three hundred public libraries have been established in different parts of the Republic, and the works selected for them are not confined to the rather limited literature of the national language. The *press*, so sedulously excluded in old colonial days, is fully recognized as a powerful lever in moving public thought. In addition to rival battalions of political papers, scientific and literary periodicals have their place, and in every town beyond the dignity of a village the *daily* is as essential as in any part of the world. On many of the newspapers and journals foreign talent is employed. In Buenos Ayres, English, French, German, and Italian residents read their morning papers in their own language.

Protestantism may properly be regarded as among the educational factors. It cannot be denied that a considerable degree of religious intolerance still exists, especially in those sections that have been little affected by foreign influences, and that such intolerance should continue to exist among a people

educated for generations as the people of the La Plata have been is no more than should be reasonably expected. But all that national legislation can do to remove such intolerance and yet maintain the national religion has been done. That such intolerance should be roused to renewed activity by the passage of the law ejecting the priests from the public schools, and that it should be fomented by them, was only natural. The final result must be an increase of religious liberty. The subject of dissolving the relation between Church and State is being warmly agitated. The Provinces of Entre Rios and Santiago del Estero have already adopted constitutional amendments (the former in 1883, the latter in 1884), by which the relation between the Church and their Provincial Government is dissolved. It is probable that within a few years a similar amendment will be made to the National Constitution. But, so long as there is a state religion, the executive, and every officer under him, is sworn to support it. Those who cannot take such an oath are guaranteed the right to a peaceful enjoyment of their own peculiar religious belief so far as the Constitution and legislative enactments can give the guarantee. This right was granted by the first Argentine Constitution, and has never

been revoked. Even during the Rosas supremacy resident foreigners were allowed to maintain their own forms of worship in the city of Buenos Ayres. Under the present form of government, wherever there are enough foreign residents to support a church of their own, they have the privilege of doing so, irrespective of creeds, and without even the Brazilian limit of toleration that debarb Protestant places of worship from having steeples. In the city of Buenos Ayres resident English Episcopalians, Scotch Presbyterians, and German Protestants have houses of worship and maintain a regular ministry. The services are in the several languages of the worshippers. The American Methodists also have a commodious, well-located church, which is the property of the "Foreign Missionary Society of the Methodist Episcopal Church of the United States." This society began work in the city during the Rosas administration, about the time that he took the title of *Dictator*. The license granted by the Dictator only conferred the privilege of preaching in the English language in the city of Buenos Ayres. Repeated discouragements caused the society to recall the missionary, but after an interim of a few years it resumed the work. In 1867 the *propaganda* of its doctrines in the native



tongue was begun, and has continued ever since. This society also owns a church and has a missionary stationed at Rosario. The "South American Evangelization Society" has several stations in the Republic, where it maintains the Anglican service for English residents, and in some of them holds services in the native language. Both of these societies have schools in connection with their work of propagandism, and the missionaries and authorized native members make itinerant tours, preaching wherever they find available openings. There is no legalized barrier against such ministrations.

The British and Foreign Bible Society and the American Bible Society both have agents engaged in the dissemination of the Scriptures. In 1883 the agents of the former disposed of 9320 volumes. The latter began work in 1864, and the agent then appointed\* has had charge of it ever since. In the twenty years he has distributed in the La Plata countries 153,120 volumes, the proceeds of which amounted to \$32,306 (gold). In 1884 the *vender's license tax* was remitted to him *because of the unsectarian and benevolent aim of the society*, and for the same reason, the following year his books were allowed to enter the port of Buenos Ayres free of duty.

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\* Mr. (now Rev.) A. Milne.



## CHAPTER XXI.

## CURRENCY AND COMMERCE.

IF there was a monetary Babel on this earth in the year 1880, there is no question as to its local habitat. From the moment one set foot on Argentine soil the money question was a perplexity. Not how to get money or how to spend it, but how to have it in a shape that it could be spent. With a pocketful of *national money* it was impossible to pay a street-car fare in the national capital, and with an unlimited supply of *Buenos Ayres dollars*, which alone would pay one's way to the post-office, he could not buy a postage-stamp in the city of Buenos Ayres; and with both it was questionable whether he could get a dinner outside of the Provincial limits of Buenos Ayres. Each locality had its prejudices and preferences with regard to what kinds of money were acceptable; and to pay his way through the Republic the traveller needed to be supplied with fifteen or more different kinds. Nat-

urally the money-changer was the most necessary and prosperous of men.

Argentine statesmen were not ignorant of the exasperating and depressing nature of its monetary medley. We but quote the words of the chief executive in affirming that "The prosperity of the country, in spite of such confusion, is due solely to its exuberant productiveness." It is easier to give an explanation than it was to find a solution of the difficulty.

Before the union of the Provinces several of them had their own mints, and during the period of Provincial wars there was naturally engendered a repugnance to the circulating medium of the sections with which any was at war. When the union was consummated the several Provinces ceded the right to coin money to the Federal Government, and the Provincial mints were destroyed, but their coin in circulation was not called in, and occasionally one of those old coins might still be encountered.

The Federal Government had no funds at its command with which to establish a national specie currency, and therefore legalized the use of foreign coins; contenting itself for the time being with fixing the imaginary *patacon* (marked \$) as the Argentine standard of value. There was not, and never had

been, such an existence. It was merely assumed as a standard of measurement. If the *patacon* had existence, its value would have been nearly three mills less than that of the dollar of the United States. Measured by the *patacon*, the Argentine Congress fixed the legal tender value of

The Peruvian sole	at	.	.	.	\$19.35
" Spanish-American ounce	"	.	.	.	15.75
" Gold doubloon	"	.	.	.	16.00
" Brazilian 20 millreis	"	.	.	.	10.00
" Chilian condor	"	.	.	.	9.15
" English pound sterling	"	.	.	.	4.88
" French 20-franc piece	"	.	.	.	3 90
" United States eagle	"	.	.	.	9.72

(Few of the latter got into circulation.) The silver dollar and its fractions of Chili, Peru, and Bolivia were also legalized. Bolivia hastened to coin its surplus silver for the accommodation of its neighbor, and Bolivian silver came to be preferred to any other currency in the northern part of the Republic. For the accommodation of the Gaucho it was coined with the eye of a button on the reverse side. Used as a decoration of his costume, they were at once safe from the risk of burglars and an index of his wealth,—his patent of nobility. When he might wish to draw on his banker, he

only needed to apply his belt-knife to its buttons. About 1880 the banks began to discount all coins that had been used as buttons, a measure that forestalled their extinction.

In the Cuyo Provinces, Chilian silver mostly supplied the medium of trade. A number of private and Provincial banks were chartered from time to time in the several Provinces by authority of their legislatures, with the right to issue bills for circulation. These bills were issued of standards corresponding with the currency which was most popular in the locality where each was located, and their issues were based upon the coin value of such standards. These issues usually exceeded public confidence, and hence were liable to be at a discount. Bolivian silver, although popular, became depreciated, and in consequence the paper representing it was subject to an additional discount and fluctuation. Thus, to the confusion already existing, was added the "hard gold paper dollar," "hard Bolivian silver paper dollar," etc., etc. The absurdity of the terms "hard paper," "hard gold paper," "hard silver paper," and the like, was lost sight of in the frequency of their recurrence. The embarrassment was further increased by giving to the unit of each the same name, *peso*, and expressing

it by the same sign, \$. For example, the national standard *peso*, or *patacon*, was about equal to one dollar of United States money, the Bolivian *peso* to sixty cents, and the Buenos Ayres *peso* to four cents. Sometimes a letter on the top of the sign indicates what *peso* was meant, thus: \$<sup>P</sup> (Peruvian), \$<sup>B</sup> (Bolivian), \$<sup>F</sup> (Fuertes,—National). The fractions of the several *pesos* were also all known as *reals*,\* regardless of how many might be required to make a unit. Thus, in the national dollar (worth one dollar, United States) are ten reals; in the Bolivian dollar (worth sixty cents, United States) there are eight. Hence, if both should be at par,—an unknown circumstance,—one *real* is worth ten cents and the other worth only seven and a half.

The "Provincial Bank of Buenos Ayres" is the oldest banking institution in the Republic. It is based on the credit of the Province and is its fiscal agent. Its bills are legal tender in the payment of debts. It was founded in 1822, and was converted into a national bank in 1826. Ten years later its name was changed to the *Casa de moneda*. It then had a circulation of \$15,500,000, worth about fourteen cents to the dollar. In 1839 it had \$24,000,000,

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\* Pronounced *Re-al'*.

worth five cents. In 1840, Rosas ordered \$70,000,000 more, and they sank to three cents, but they rose again to eight cents. In 1846, Rosas ordered another issue of \$75,000,000, which brought them back to three cents. Its circulation then was \$126,000,000. In 1853 an additional \$91,000,000 was issued. Then the government destroyed \$7,000,000. In 1859 there was a new emission of \$85,000,000, and the value went down to four cents. In 1861 the civil war called for more, and an issue of \$100,000,000 was made. In 1864 a law was passed prohibiting any further issue, and monthly burnings were resumed till \$55,000,000 were destroyed. In 1866 a law was passed making four cents the fixed value, and since that time the standard has not been changed. In 1883 its currency notes amounted to \$400,000,000, equal to \$16,000,000 gold. It had also about \$20,000,000 of gold notes, making its total circulation \$36,000,000. Its capital then was \$35,000,000 gold, its deposits \$30,000,000, and its operations exceeded \$100,000,000. On the 1st of January, 1885, its circulation was \$27,000,000 *pesos nacionales* (national dollars).

In 1872 the "National Bank" was chartered for twenty years by the National Congress, with an authorized capital of \$29,000,000, of which the Na-

tional Government subscribed \$2,000,000 and private individuals \$5,000,000. Notwithstanding the legalization of foreign coins there had always been a scarcity of specie in the country, owing to the necessity of exporting large sums to pay the interest on foreign loans and the excess of imports over exports. In 1873, when the imports amounted to \$71,000,000 and the exports only to \$45,000,000, the stringency of the money market culminated in a financial "panic" from which the country did not recover for several years, and the remaining stock of the newly-authorized bank did not find purchasers. Hence, in 1876, its authorized capital was reduced to \$8,000,000.

In 1880, Congress again authorized its increase to \$20,000,000, and the National Government took \$6,000,000. It is controlled by a board of directors, four of whom are chosen by the stockholders and four appointed by the President of the Republic and confirmed by Congress. It has a branch in each of the principal towns of the Province. Although the National Government is the largest stockholder, the bank is not founded on the national credit or backed by the national resources. The following table illustrates the success of its operations :



	1876.	1883.
Authorized capital . . . . .	\$8,000,000	\$20,000,000
Deposits . . . . .	1,623,572	12,480,927
Advances in account current . . . . .	249,260	14,488,241
Circulation . . . . .	3,407,997	11,500,430
Reserve . . . . .	2,515,160	5,112,167

On the 1st of January, 1885, its issue amounted to \$24,000,000. Since 1883 no other banks save the National and the Provincial Bank of Buenos Ayres have had the right to issue bills for circulation.

To bring order out of chaos, the Congress of 1875 passed a "Uniform Currency" law, which provided for the future emission of gold, silver, and copper coins with the *peso fuerte nacional* (hard national dollar, \$) as its unit. This dollar was made to correspond in value with the French five-franc piece, equal to \$0.945 of the United States. The gold coins authorized by this law are the *half colon*, *colon*, and *double colon*, worth, respectively, \$5, \$10, and \$20. The silver coins—\$1, \$0.50, \$0.20, \$0.10. One- and two-cent coins are in copper. By a further act, passed in 1881, all the old standards were abolished; the establishment of two national mints authorized, one in the city of Buenos Ayres and the other in the city of Salta; and the use of all foreign silver coins prohibited as soon as the national issue

should amount to \$4,000,000, and of all foreign gold coin when the national gold coinage should reach \$8,000,000. The Congress of 1883 followed with the passage of a bill which required all banks to call in their circulation under the various standards and reissue in bills corresponding with the national standard, and to withdraw from circulation all bills of a less value than one national dollar. The government reserved to itself the right to issue fractional currency to the amount of \$8,000,000. The mint at Buenos Ayres was put into operation about the end of 1881, and by the 31st of March, 1883, had issued 5,755,257 coins with an aggregate value of \$4,154,519.16. By the 1st of October the issue had been swelled to the required \$8,000,000. The whole issue for 1883 was \$6,248,655. A part of this coinage was from bullion, but a considerable proportion was from old coins. The banks took up the coin as soon as issued, and held it in their vaults ready for the date at which they were required to withdraw their circulation and reissue. In commercial circles generally the disposition to co-operate with the government in effecting the change was manifest. The expediency of adopting a system of "National Banks" similar to that of the United States has been before Congress for the past three

years, and the propriety of passing a law authorizing it earnestly advocated by President Roca.

Possibly, although more complex, the Argentine monetary chaos has only been a degree worse than that which afflicted the United States during the ascendancy of the "wild-cat banks."

As the country recovered from the effects of the financial crisis of 1873, the customs reports began again to show an excess of imports over the exports in an increasing ratio. Although a considerable proportion of this excess was materials for opening new industries and for works of public improvement, it no less surely drained the country of specie, and the result was another financial crisis. The run upon the two strongest banking institutions in the country, the "National Bank" and the "Provincial Bank of Buenos Ayres," by parties wishing foreign exchange, compelled them both to suspend specie payment, the former on the 8th and the latter on the 15th of January, 1885. On the day succeeding the failure of each, the National Government issued a decree relieving it from the necessity of redeeming its notes in gold for two years, and making them legal tender for all debts, public and interior. Thus the financial machinery is kept in motion, and there can be no reasonable doubt that

with prudence gained through experience and a little wholesome self-denial the nation "will go on in its great march of progress to the glorious future that awaits it."

There is a close connection between a sound currency and an adequate revenue. The revenue of the Argentine nation is made up from a variety of sources, and, according to official reports, has always had a hopeful future. It has been steadily increasing since the consolidation of the nation. In 1870 the entire revenue from all sources amounted to \$15,307,709. In the fourteen years from 1870 to 1883 the aggregate annual return had doubled, and in the latter year the total revenue was \$30,703,348. The estimates for 1885 look beyond \$35,000,000. With this steady growth it is not strange that a rainbow hue spans Argentina's financial horizon. The national expenditure, that always is in excess of its income, is the dark background of this bow of promise. It must not be forgotten, however, that the ambitious young nation inherited an onerous public debt, and has struggled onward with it upon its shoulders without any hint of "repudiation." During the present and the last administrations the subject has been continuously agitated for consolidating, funding, and in some measure liqui-

dating the public debt, and to so manage public finances as "to enable us to carry on numberless works of public utility without burdening future generations with such debts as have been handed down to us, and were contracted to defray the expenses of wars abroad and internecine strife." Instead of diminishing, the public debt continues to increase, but we are assured that this "is wholly due to the excessive liberality of the British people in lending us money." The money borrowed is applied to works of public utility. As a rule these works are made a source of national revenue, as in the case of railroads and telegraphs. Previous to 1870, Argentine bonds had never been above 70 per cent. in the London market. In December, 1881, they first reached par, and in 1883 sold at from  $1\frac{1}{2}$  per cent. to  $2\frac{1}{4}$  per cent. premium.

The increase in the public debt is indicated by the following summary:

	1881.	1882.	1883.
Foreign . . .	\$57,781,632	\$58,987,152	\$80,627,581
Interior . . .	24,224,659	43,439,475	25,849,730
Total . . .	\$82,006,291	\$102,426,627	\$106,477,311

Its eagerness to develop the national resources and open up routes of intercommunication induced the Congress of 1883 to authorize an additional

loan of \$30,000,000, which, with the remainder of unsold bonds previously authorized, swells the national debt in 1885 to \$142,000,000. By the terms of the bill, one-third of the additional \$30,000,000 of bonds was to be put upon the market in each of the years 1884-85-86. Accordingly the proposed \$10,000,000 was put into the English market at 84 per cent.

The interest on the public debt in 1865 was \$3,221,125; in 1875 it was \$8,563,498, and in 1885 is nearly \$12,000,000. That is, more than one-third of the revenue is now required to pay the interest on the national debt. The payments are promptly made, and hence its bonds find a fair market. It is confidently expected that the increased revenue soon to be derived from the sale of public lands and from new industries, as well as the more advantageous prosecution of the old industries, will extinguish both interest and principal within a few years.

The present revenue is made up from a variety of sources, chief among which are import and export duties, warehouse fees, stamped paper, direct taxes, post-offices, telegraphs, light-house dues, public lands, forests, railways, and bank stock.

While each of these sources yields a no insignificant item to the grand total, the tax upon foreign



commerce, in the form of import and export duties, yields the greatest revenue. There are not wanting statesmen who regard such a tax as ultimately detrimental, and some even echo "free-trade" sentiments with modifications; but it has not yet been brought within the general range of thought to doubt that for many years to come this must be an important, if not the important, source of revenue. There has, however, always been a tax on Argentine commerce—more onerous than any Congress would propose—that it was at length resolved to abolish. This heaviest of all taxes was the disadvantages against which it labored from the nature of the river which is its door of commerce.

Throughout the colonial period it was the policy of Spain to keep commerce away from the La Plata. For a quarter of a century thereafter, with one brief exception, it was also the policy of the native administration. And when the principle of exclusion was buried, a multitude of interests clamored for attention and for the outlay of larger sums than were available. As opening the Rio de la Plata to commerce signalized the acquisition of independence, and the building of the Buenos Ayres piers declared that tyranny should no longer control its waters, the port of the Rio Chuela indicates



that Argentina's future conquests lie in the avenues of peace and fraternity.

What the future of Argentine commerce will be, with its added facilities and the increasing probabilities of additional production and development, may be inferred from what it has already become in spite of all disadvantages. Its foreign commerce

In 1881 amounted to	.	.	.	\$110,198,753
In 1882	"	.	.	117,711,270
In 1883	"	.	.	140,604,804

The aggregate of imports have usually been largely in excess of the exports. In 1870 articles of unproductive consumption made up 88 per cent. of all imports. In 1876 they were 88.4, and in 1882 only 77.8 per cent. The tendency of the nation to industrial enterprises is indicated by the increasing proportion of imports of this class. In 1876 they constituted only 11.6 per cent. of the whole. In 1882 they had increased to 22, in 1883 to 24 per cent. This is more fully illustrated by the following comparisons:

	1882.	1883.
Fabricated articles	\$36,671,553	\$44,208,467
Unfabricated	11,090,431	16,964,788
Industrial raw material	6,616,350	10,910,953
Machinery	5,738,385	6,959,945
Fuel	1,129,320	6,391,575

In 1883, Great Britain owned 34 per cent. of all the ships that entered the port of Buenos Ayres, France had 16 per cent., 13 per cent. carried the Argentine flag, 9 per cent. the Italian, 9 per cent. the Uruguayan, 4 per cent. the Brazilian, and 2 per cent. the American.

While a portion of the Argentine commerce is through the medium of the time-honored "winged ships," by far the greater part scorns so slow a servant, and leaves to it only the carriage of the bulkiest freights, such as lumber, coal, salt, wool, and hides. In 1884, 75 per cent. of all freights were carried in steamships. Great Britain has 7 lines of steamships trading regularly with the ports of the Plata, France has 3, Belgium 2, Spain 1. Five hundred and twenty-eight steam-ships discharged cargo at Buenos Ayres during the year 1883. Of these 222 were from England, 113 from France, 77 from Germany, 70 from Italy, 32 from Belgium, and 14 from Spain. There is not an important port in Europe, on the Atlantic or Mediterranean, that is not regularly connected by steam with the metropolis of the Plata. A large proportion of these ships stop at Brazilian ports, and thus give the empire the advantage of frequent means of communication. Of all the great nations aspiring to





a share in this traffic, only the United States has failed to call to its aid the service of the "chained giant."

The fastest steamers make the passage from Europe in from 26 to 28 days. The fastest sailing vessels from the United States require 60 days. In the summer of 1884 the bark "Amazon," with the help of a steam-tug, made it in 40 days.

The share in this commerce which each nation controls is not in the exact ratio of its shipping. In 1876, Great Britain controlled  $19\frac{1}{2}$  per cent. of the whole, 22 per cent. in 1882, and 26.2 per cent. in 1883. France controlled  $22\frac{1}{2}$ ,  $23\frac{1}{2}$ , and 26 per cent. during the same years. In 1882 the United States controlled 8, and in 1883 only 6 per cent. As she only had 2 per cent. of the shipping, and that of an inferior carrying capacity, the difference between her percentage of ships and of trade represents the European embargo on American commerce.

Woven fabrics, hardware, and coal head the list of England's contributions to meet Argentine wants; lumber, agricultural implements, and kerosene that of the United States. In 1884, England sold to the Argentine Republic (in round numbers) \$22,000,000 of goods, and the United States sold to it \$4,000,000

worth. Even in lumber, Great Britain is our most formidable rival.

Many minor articles of American manufacture are already known and favorably received. Many others would meet with favor if introduced. A preference for American goods is expressed, and it is said that the best cottons sold under British names are from the looms of the United States.

The Argentines are a music-loving and a musically-inclined people. A musical instrument of some kind is an indispensable accessory of every refined home. The piano and guitar enjoy precedence. So universal is the former that a refusal to play or a declaration of inability is met with the incredulous exclamation, "An Argentine, and not play!" France long held the monopoly of supplying musical instruments; but at length the United States struck a note for the Argentine ear, and in 1882 the first invoice of pianos was sent there. Already several other orders have been filled, and the sweet tone of the American instrument wins it preferment. The first consignment was but the admission of the trunk of one more Yankee elephant, in whose rear stands a host of outstretched probosces.

European dealers give to Argentine retailers a

credit of six months on all bills of goods sold to them. American dealers require cash on delivery. American dealers receive their orders by mail, making a delay of five or six weeks (or if by cable, by a circuitous route), and the goods are sent by sailing vessels requiring from sixty to ninety days for the passage. European dealers receive their orders by cable, and the goods are delivered at the port of Buenos Ayres within thirty or thirty-five days.

The commerce of Argentina with the several countries of Europe is mostly effected through branch-houses established in the cities of the Republic by business firms in those countries. That with the United States, wholly through agents to whom consignments are made, or on special orders sent to manufacturers or agents by business firms there, who have no personal interest beyond their commission on sales.

American commerce labors under the further disadvantage of having no direct medium for transmitting funds. British, French, Italian, and Belgian traders all draw direct on banking-houses doing business at both ends of their trade circuit. The American must not only depend on a foreign ship to carry himself and his wares, but must also pay



roundly for the privilege of sending his remittances through a foreign channel. No point in the United States is known in the Argentine or neighboring Republics as a money basis. Remittances are usually made through some banking house in England. Bills of exchange on Baring Brothers & Co. and Brown Brothers & Co. are most readily negotiated.

Of the foreign banks doing business in the Argentine Republic, "The London and River Plate Bank (limited)" is the oldest. It was established in 1863 with an authorized capital of \$10,000,000, of which \$7,500,000 is paid up, and it has a reserve fund of \$775,000. In 1881 it built a banking-house in Buenos Ayres which cost \$43,000 and is one of the finest business houses in the city. It does all branches of banking business, except issuing bills for circulation, and has branches established in Rosario and Cordoba.

"The Bank of Italy and the River Plate" ranks next in seniority, and has a capital of \$1,500,000, with a reserve fund of \$160,000. Both of these banks pay an annual dividend of about ten per cent.

"The English Bank of the River Plate (limited)" was established in 1882, with an authorized capital of \$7,500,000, of which \$5,000,000 is paid up.

It is not the fault of the Argentine Republic that

the United States occupies the fifth place in its commercial list, or that the fraternal bonds are not drawn more closely. It has never wearied of referring to her as its "great example." It has lost no opportunity of expressing its high appreciation of the American people. It has entertained every representative of and every proposition from the nation with respect, and, while struggling for a foothold among nations, reached a beckoning, an imploring hand to the commerce of "the elder sister among republics." And from the hour when steam navigation began to take the precedence, the continual inquiry has been, "When can we have steam communication with the United States?" During Sarmiento's administration, the Argentine Congress voted a standing subsidy of twenty thousand dollars a year to any company that would place a line of steamships from Buenos Ayres to any port in the United States. In his message of June 19, 1878, President Avallenada asked Congress to increase the subsidy to twenty-five thousand dollars, and it was done without hesitation. Both rulers and people have continuously expressed the most lively interest in any project that would draw closer the commercial and social ties between the two countries.

While the Roach line of steamers was still run-

ning between New York and Rio de Janeiro, a proposition was made to extend their route to Buenos Ayres, which was hailed with delight in that city, and the belief expressed that if it were so extended, and could live one year, its success would be assured. The project met a spirited opposition from a British steamship company, and instead of extending its route the line was eventually wholly withdrawn. The rival company then sent one ship per month from Rio de Janeiro to New York and back. But the return trip was soon discontinued, and the round trip from Liverpool to Rio de Janeiro with European manufactures, thence to New York with coffee, and thence back to Liverpool in ballast substituted. Still further to the disadvantage of American shipping, the same company put steamers into the Buenos Ayres trade to carry freights direct to New York. Had these ships then returned to New York, they would in a measure have formed the desired link of closer communication. But they also make the "round trips." In 1883 this line carried one-half of the entire shipments sent from Buenos Ayres to the United States, valued at \$1,012,109.93, and out of fifty-nine sailing vessels from the United States only eleven got return freights.

When the "Congress of American Nations" was called to meet in Washington, in 1882, to discuss matters of interest pertaining to the American continent, Argentina promptly appointed its delegates, rejoicing that at last something might be done to establish the longed-for bonds of fellowship. The announcement, in 1884, that three commissioners had been appointed by the United States Government to visit the several countries of South America and ascertain in what way closer commercial relations might be established was hailed in Buenos Ayres with enthusiasm; and when, in May, 1885, the Commission arrived in the Argentine capital, it was received with genuine cordiality. President Roca, personally and in behalf of the nation, expressed an earnest desire for closer commercial relations, but said that it is useless to expect it without transportation facilities, and added that the Argentine nation stands ready to give as much financial aid to any steamship company that will sail vessels regularly between the ports of the two countries as the United States will give. He concluded by expressing the hope that the Congress of the United States will do something at once.

In the mean time the ten thousand three hundred miles of steamship route from New York to the

mouth of the Plata has been reduced to seven thousand miles by the establishment in 1883 of a line of three American steamers from New York to Rio de Janeiro, calling at intermediate ports. All are new steamers of two thousand tons register, and have good accommodations for passengers. The line is subsidized by the Brazilian Government. The "Finance" made the first trip, and arrived in Rio de Janeiro on February 27, 1884. The "Advance" put in its appearance there on the 11th of April following, and the "Reliance" on June 9. They have since made regular trips. Passengers going by them readily make connection with European steamships for La Plata ports.

My journey home by way of Rio de Janeiro, including a day in the most beautiful city south of the equator, occupied exactly the same length of time as the outward-bound journey from Liverpool to Montevideo. Not a storm ruffled nor fog shrouded the mirror-like surface of the ocean during the thirty days. The smiles of old Atlantic in coming up contrasted so pleasantly with the continued frowns during that double crossing, that, aside from all principles of loyalty and patriotism, aside from the satisfaction of sailing under the "star-spangled banner," aside from all thoughts of

commerce or republicanism, I could heartily sympathize with the hope that "the two most enterprising and progressive republics in the world" may soon be united by steam and clasped more firmly by electric bands.



## CHAPTER XXII.

## EPITOME OF ARGENTINE HISTORY.

THE Province of Buenos Ayres led in the war of revolution by a declaration of indepen- dence made in . . . . .	1810
The declaration of independence of the Span- ish Provinces of La Plata was made by a General Congress of delegates from the several Provinces, met at Tucuman July 9,	1816
Their independence was acknowledged by the United States . . . . .	1822
Independence acknowledged by Great Britain .	1823
“ “ “ Spain . . . . .	1825
Constitution adopted for the Republic of La Plata . . . . .	1825
General Rivadavia, President . . . . .	1825-27
Revolutionary symptoms caused President Ri- vadavia to resign . . . . .	July, 1827
General Derrogo made Governor of Buenos Ayres . . . . .	July, 1827



- General Lavalla defeated and succeeded Der-  
 rogo . . . . . 1827
- Juan Manuel de Rosas defeated and succeeded  
 Lavalla as Governor of Buenos Ayres . . . 1827
- Juan Manuel de Rosas ruled the Argentine  
 Provinces under title of "President" . . . 1827-35
- Under title of "Dictator" . . . . . 1835-52
- Defeated in battle . . . . . February 2, 1852
- Convention of San Nicholas adopted a Consti-  
 tution for the ARGENTINE CONFEDERATION,  
 May 31, 1852
- General Vicente Lopez was made Provisional  
 Governor of Buenos Ayres and chief of the  
 "Argentine Confederation."
- General Justo José de Urquiza defeated and  
 superseded Lopez . . . . . June 23, 1852
- General Urquiza then assumed supreme power  
 as "Dictator of the Argentine Confedera-  
 tion."
- The Province of Buenos Ayres rebelled against  
 General Urquiza and defeated him in battle,  
 September 11, 1852
- The Province of Buenos Ayres maintained its  
 independence of the "Argentine Confedera-  
 tion" from . . . . . September 11, 1852
- The city and Province of Buenos Ayres con-

tinued in a state of anarchy. Eleven "governments" succeeded each other within a single year.

Dr. Valentine Alsina, Governor of Buenos Ayres . . . . . 1857

General Bartolomé Mitré, Governor of Buenos Ayres . . . . . 1859

General Justo José de Urquiza, Dictator ("President") of Argentine Confederation 1852-60

Dr. Don Santiago Durqui, "President" . . . 1860

War between Buenos Ayres and Argentine Confederation.

Buenos Ayrean troops, commanded by General Mitré, victorious. President Durqui fled, and General Mitré was proclaimed Provisional President of the Argentine Confederation.

The Province of Buenos Ayres and the Argentine Confederation were united under the name of the "Argentine Republic," or "Argentine Nation," and a Federal Constitution promulgated . . . . . 1862

#### PRESIDENTS OF THE ARGENTINE REPUBLIC.

General Don Bartolomé Mitré. . . . . 1862-68

General Don Domingo Francisco Sarmiento . . . . . 1868-74

Dr. Don Nicolás Avellaneda . . . .	1874-80
General Don Julio A. Roca . . . .	1880-86

## TREATIES OF BOUNDARIES.

With Bolivia . . . . .	1876
“ Paraguay . . . . .	February 3, 1876
“ Chili . . . . .	October 12, 1881
“ Brazil, pending . . . . .	January 1, 1885

TABLE OF CAPITAL CITIES OF THE ARGENTINE REPUBLIC.

NAMES OF PROV- INCES.	NAMES OF CITIES.	Longitude W. from Green- wich.	South lati- tude.	When found- ed.	Popula- tion by census of 1882.
	FEDERAL CAPI- TAL—Buenos Ayres . . .	58° 21' 25"	34° 36' 35"	{ 1535 1580	295,000
Buenos Ayres . . . .	La Plata . . .	65° 54' 44"	28° 28'	1882	*20,000
Catamarca . . . . .	Catamarca . .	64° 10' 2"	31° 24'	1680	*5,000
Cordoba . . . . .	Cordoba . . . .	58° 52' 50"	27° 27' 30"	1573	39,651
Corrientes . . . . .	Corrientes . .			1588	*10,000
Entre Rios . . . . .	{ Concepcion del Uru- guay . . }	51° 14'	32° 30'	1778	*5,000
Jujui . . . . .	Jujui . . . . .	65° 20' 39"	24° 10' 59"	1592	*5,000
Mendoza . . . . .	Mendoza . . .	68° 45' 39"	32° 53' 5"	1559	*10,000
Rioja . . . . .	Rioja . . . . .	67° 1' 16"	29° 18' 15"	1591	*5,000
Salta . . . . .	Salta . . . . .	65° 31' 7"	24° 47' 20"	1582	*10,000
San Juan . . . . .	San Juan . . .	68° 35' 30"	31° 31' 31"	1561	*10,000
San Luis . . . . .	San Luis . . .	66° 15' 40"	33° 25' 45"	1597	*5,000
Santa Fé . . . . .	Santa Fé . . .	60° 40'	31° 39'	1527	*10,000
Santiago del Es- tero . . . . .	Santiago del Es- tero . . . . .	64° 22' 15"	27° 46' 20"	1553	*10,000
Tucuman . . . . .	Tucuman . . .	65° 17' 20"	26° 50' 2"	1565	*5,000

TABLE OF AREAS AND POPULATION IN THE ARGENTINE REPUBLIC.

NAMES OF PROVINCES.	Area in square miles.	Population in 1882 as per Government estimate.	Population to square mile of area.
Buenos Ayres . . . . .	83,121	907,000	10 —
Catamarca . . . . .	92,764	102,000	1 +
Cordoba . . . . .	83,498	320,000	3 +
Corrientes . . . . .	48,369	204,000	4 +
Entre Rios . . . . .	43,938	188,000	4 +
Jujui . . . . .	32,259	66,000	2 +
Mendoza . . . . .	60,139	99,000	1 +
Rioja . . . . .	42,778	87,000	2 +
Salta . . . . .	60,378	167,000	2 +
Santa Fé . . . . .	45,291	187,000	4 +
San Juan . . . . .	40,157	91,000	2 +
San Luis . . . . .	48,997	76,000	1 +
Santiago . . . . .	42,063	158,000	3 +
Tucuman . . . . .	25,199	178,000	7 +
Territories . . . . .	415,731	112,000	
Total . . . . .	1,168,682	2,942,000	

Classification of the population of the Argentine Republic by nationality.

Argentines . . . . .	2,578,255
Italians . . . . .	123,641
French . . . . .	55,432
Spanish . . . . .	59,022
German . . . . .	8,616
English . . . . .	17,950
Various . . . . .	99,084
Total . . . . .	2,942,000

## CHAPTER XXIII.

## BOLIVIAN LA PLATA.

THE valleys separating the several ranges of the Argentine highlands afford the most accessible entrances to the Bolivian Provinces of Tarija, Cochabamba, Chuquisaca and Potosi, which, with the southern part of the Province of Santa Cruz,—an area larger than the three combined,—are drained by the affluents of Rio de La Plata. This portion of Bolivia has always found the ports on these rivers its most convenient medium of foreign commerce. Cochabamba compares in size with Maine and in general climate with Louisiana, although it has every variety of temperature, with perpetual snow on the mountain summits and cacao, palms, and sugar-canes in the valleys. The area of Chuquisaca is about equal to that of Maine and Louisiana combined, and of Potosi, to Wisconsin. These are all on the elevated plateau of the Andes, traversed in all directions with abrupt mountain ranges which

constitute one of the richest metalliferous districts yet known to man. Its nature is well expressed in the name Potosi, *an eruption of silver*. The tops of the numerous ridges in this district have been literally honey-combed with mines, and the rich veins are now followed more laboriously to greater depths. From 1545, when these mines were discovered, to 1789 they had yielded a billion dollars in silver, and still yield annually about one and a quarter millions. Their products, run into blocks like huge clock weights, are mostly shipped to England from Rosario and Buenos Ayres, whither they are conveyed by overland passage. "The London and River Plate Bank" has a remunerative business in this traffic.

No portion of South America contributed more than this to the aggrandizement of Spain, and none suffered more during the war of independence. It was the first to declare itself against Spanish authority and the last from which the Spanish minions were expelled. The first and the last bloodshed in that fifteen years' war watered its soil. So resolute were the inhabitants in the prosecution of their purpose that the women armed themselves in the defence of their homes and "for the sacred cause of liberty." Hemmed in on all sides by rival nations, that have as often shown themselves actuated by

petty jealousy as by brotherly love, Bolivia has had as much difficulty in maintaining its independence as in securing it. It has also had less opportunity to receive the impulse of progress from the outer world, and in consequence of its isolation has remained more intolerant of foreign thought, more illiterate, and more bigoted in religion.

A few years ago, the demand in Europe for agricultural fertilizers proved that the guano beds of Western Bolivia, Peru, and Chili were a more available source of profit than their mines. The result was a war between these nations, in which the coveted guano beds were the real apple of discord. In the Chili-Peruvian war, Chili claimed that Bolivia was the tool of Peru, that the latter nation was the door-keeper over Bolivia's single port of entry on the Pacific, and that so long as she remained so Chili could not be safe. With this plausible reasoning, backed by her power of arms, she seized Bolivia's one desert Province bordering on the ocean, with a ten years' proviso, and in 1883 closed the war. In the mean time the United States, the Argentine Republic, and Brazil had unavailingly offered friendly mediation. On the cessation of hostilities, Chili exacted a tax of fifty per cent. on all merchandise carried through it to Bolivia, as Peru had formerly



done. Brazil hastened to offer to open the Madeira River for the commerce of Bolivia, and to make it navigable, and charge no kind of duty on goods forwarded thereby. The Argentine Republic also offered the free use of its ports to its land-locked neighbor, and passed such legislative enactments as to make the offer effective.

During the year 1883, in which the Chili-Bolivian-Peruvian war was closed so disastrously to Bolivia, the imports of that country were but little more than six million dollars, and, notwithstanding the disturbed state of the country, were equalled by its export in silver alone. All other exports during the year were a little more than half that sum. Nearly all of this export reached its foreign market through the Argentine Republic. By muleback it followed the old route from Potosi to Jujui, a distance of three hundred and ten miles; thence by muleback, carts, and the railroad to Rosario; thence by the Paraná River.

The Argentine legislation of 1883, with regard to Bolivian commerce, resulted in granting to merchandise intended for Bolivia the right to pass through Argentine territory free of all duty. The railroads and transportation companies placed their warehouses and transportation routes at its service

at one-half the rate charged on goods to be used in Argentine territory. Still further to reduce the cost of transit, government placed post-houses along the *carreta* route from Rosario to La Paz, the capital of Bolivia, and an agency was established at Rosario, with a large number of mules and bullock carts, for this traffic. The caravans that carry merchandise to Bolivia return with its precious metals and other articles of export. It was in connection with these events in Argentine legislation that the President of Bolivia urged her Congress to charter a railroad from the Bolivian capital to connect with the Northern Central Argentine Railroad at Jujui. Thus, partly through a guano war, the "chimerical" Andine Railway, connecting the mouth of the La Plata with the Gulf of Mexico, becomes a degree less mythical. Bolivia also immediately set about the exploration of the Pilcomayo River, and found that through it she has an available water thoroughfare from near the centre of her territory to the Atlantic, a discovery that doubly tends to direct her commerce southward. It is highly probable, therefore, that not only the trade of these five Provinces, formerly a part of the Viceroyalty of Buenos Ayres, but of all Bolivia will find its way through the mouth of the La Plata.

Comparatively a small proportion of the inhabitants of Bolivia are of unmixed Spanish descent, or use the Spanish language. The mass of the people are the descendants of the old Inca nation who dwelt here before the discovery of America, speak their language, and retain their frugal, industrious habits and simplicity of life, maintained with a species of silent stoicism, possibly the inheritance of generations of hopeless servitude and wrong.

PART III.

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HISTORICAL RETROSPECT.



## CHAPTER XXIV.

### DISCOVERY AND COLONIZATION.

FOUR hundred years ago Spain and Portugal were among the most powerful nations of Europe. The greed of gold was a Spanish mania, while commerce was the ruling passion of Portugal, as it is now of her old-time ally, England. These national manias for gold and commerce impelled to adventures on unknown seas to effect an easier passage for the commerce of India, and the gold-dust of Africa was poured into the lap of Portugal. With inflamed cupidity, Spain increased her swarm of adventurers, literally ready to go beyond earth's remotest bounds.

The Papal throne was then at the zenith of its power, and he who wore the triple crown claimed the whole world, as God's vicegerent, and kings meekly laid their necks beneath his foot in token that all were tributary to him. Hence, when Columbus had demonstrated the fact that land existed in

the west, the faithful Ferdinand made haste to secure the Pope's sanction and confirmation of his title to that already discovered and what might yet be found. This confirmation Pope Alexander VI. readily granted. But, while it was true that Spain was the right arm of the Papal power, it was no less true that Portugal was its equally effective left arm; and, in order not to prejudice a grant of the right of discovery that had already been made to Portugal, the astute vicegerent drew a line from north to south through both poles, and granted to Spain all lands lying west of it that had been or might be discovered, while those lying to the east of it should belong to Portugal. The map on which Alexander VI. drew this famous line was still preserved in the Borgia library at Veletri in 1797. Southey assures us that if his holiness had also been solicited for a share by his faithful son, the King of France, he would as readily have drawn two lines as one. The attempt to secure a share in the prize at a later period by force of arms was but indifferently successful.

Fortified by the Papal sanction, Spain sent Columbus on his second voyage. Subsequently navigators from the rival powers, directing their course southward, touched the mainland of the



continent of South America at various points, until in 1815, Solís, sailing under the Spanish crown, entered the river which now bears the name La Plata. Near the same time a Portuguese fleet on its way to India, driven from its course, entered the same stream. Although both powers acknowledged the absolute and infallible nature of the Papal authority, each was willing to so twist the line the Pope had drawn as to secure to himself the advantages of these discoveries. As subsequent expeditions revealed more clearly the importance of the territory, the more difficult did it become to apply the straight line drawn by Alexander VI. on paper to the inequalities of the earth's surface. When wars had been waged, the succeeding truce left the subject in dispute no nearer an adjustment. When treaties were made for the settlement of the boundary question, and the commissioner of either power was sent out, the commissioner of the other power was in no manner certain of making his appearance. The earliest and most reliable description of the country and people north of the Paraná River was written by Azara, the Spanish commissioner, who vainly waited there twenty years for his Portuguese colleague. After three centuries of heart-burnings, bloodshed, and broken treaties the

boundary question was no nearer a solution. So unwieldy a thing did a Pope's line prove to be! By the treaty of Ildefonso, the two powers mutually waived any advantage that might accrue to either by that grant.

The Spanish conquest of Peru and the discovery of gold and silver in the Andean regions stimulated efforts to explore the interior of the La Plata territory, in order to secure an easier transit to Europe for the spoils of Peru than the routes by Panama and Cape Horn. This led to the establishment of colonies or supply stations along the course of the great river, and Buenos Ayres, Santo Espiritu, Santa Fé, Concepcion, and Asuncion were successively established, and went through all the vicissitudes that have attended the planting of colonies throughout America. Being at the point deemed most accessible for the overland part of the traffic to transfer itself to the water thoroughfare, Asuncion became the capital of the Spanish possessions in the La Plata valley eighty-three years before the landing of the Pilgrim Fathers on Plymouth Rock.

It has often been asserted that Spain destroyed a higher type of civilization in the New World than she established. When South America was invaded by Europeans the Inca nation represented the

highest type of civilization on the continent. Its seat of government was at Cuzco, one degree north and two degrees west of the head-waters of the Bermejo River.

In the two or three centuries preceding the advent of the white man, by a peaceful policy within its borders and wars of conquest around them, the Inca dynasty had extended its authority over tribe after tribe of the aborigines, until the empire extended from 4° south latitude, eighteen hundred miles along the Pacific coast and eastward over the Andean table-lands. Its eastern limit is not known, but its fossil history, the Quichua language, is still the vernacular of the peasantry throughout Bolivia, as also in the Argentine Provinces of Mendoza, San Juan, San Luis, Rioja, Salta, Tucuman, and Santiago del Estero,—a patient, laborious class, whose features show their unmistakable Indian origin. It is, however, conjectured that the presence of the Quichua language and race in the last two Provinces named may have resulted rather from tribes who escaped eastward at the time of or after the Spanish conquest than as proving this remote extension of the empire.

The Inca nation, which has left monuments of architecture, aqueducts, and causeways that excite the astonishment of modern engineers, and that had

brought agriculture to a higher degree of perfection than South America has since known, consisted of two distinct classes, which overlay, included, absorbed, and more or less perfectly assimilated all tribal differences. These were the *nobility* and the *peasantry*. The nobility consisted wholly of those of Inca, or royal blood. To them all learning, culture, authority, and applied executive ability were confined. The government was an absolute despotic theocracy, but in its application was entirely patriarchal. The whole great nation of working-people were a family whose every interest was guarded by the crown, and whose every want was provided for by its forethought. All enterprises, even the minutiae of family details, were executed by the Inca through the nobility, who were all his kinsmen. The cultivation of the earth and the storage of the harvest, the care of the flocks and manufacture of clothing were conducted by the same unvarying thoughtfulness of the ruling class. One-third of the earth's produce was set aside for the maintenance of their religion, one-third for the support of the royal family, and one-third for the people. Storehouses were provided for these several divisions of the produce, and from the people's store each family drew its allotment according to

its numbers. The aged and the sick were provided from the common store. The labor system was as equitably maintained. Each had his allotted labor, and all went to work under their noble overseers at the specified time. None were suffered to be idle, none were overworked, and none were allowed to suffer want. Newly-conquered tribes were incorporated into the same general plan, and soon became an integral portion of the empire. Prescott says of the Inca system that, while it precluded the possibility of physical want, it was of all kinds of government the least adapted to develop a thoughtful people, capable of self-government. Thus, the Spaniards found in the northwestern border of the La Plata basin a nation of domesticated, skilful, docile laborers, ready trained to their hands; and had they been as humane as the nobility they displaced, their memory would be less execrable.

East of the Paraguay and Paraná Rivers was the Guarani nation, the most numerous, most docile, and most intelligent branch of the great Tupi family of Indians that, with many tribal distinctions, was scattered throughout Brazil. The Guaranis had settled homes, and subsisted chiefly by agriculture. Being a domestic people, they had made some advance in the arts of civilized life, but had nothing

corresponding to the elaborate organization of the Incas. The government of each tribe was purely patriarchal, and executed only through the loving allegiance of a simple, affectionate people for their chiefs. As no great, ruling mind had been developed among them or had taken possession of them, there was not found among them the artificial advancement called civilization. The historian Southey says that to compare them with the surrounding tribes is to compare civilization with barbarism; but to compare them with the great nation of the West is to compare the darkness of midnight with the effulgence of noonday. The friendly disposition of the Guaranis determined the location of Asuncion, the first Spanish capital of the La Plata, and secured its pre-eminence during the first century of Spanish occupation.

Between the Inca and the Guarani nations, occupying the great central plains, were warlike, roving bands of Indians, whom the peculiar civilizing agencies of sword and rapine maintained by the conquerors could never subdue. Throughout the colonial period the isolated cities were subject to their marauding incursions, as are the frontier settlements of to-day.

By the Pope's grant, not only the lands discovered,

but also the people who occupied them, became the inheritance of the Spanish monarch. To make the gift remunerative he made grants of large tracts of lands, first to the discoverers and conquerors, afterwards to royal favorites, reserving to the crown one-fifth of all gold, silver, and precious stones discovered. Later, the royal fifth included all articles of export, and the royal prerogative assumed a monopoly of all commerce with the colonies.

The royal governors, who thus received the land from the crown, again divided it among their followers, who were, unfortunately, not always the most enlightened representatives of their nation. On the contrary, those who succeeded the royal family of the Inca in the management of his people were unscrupulous adventurers.

There were two systems by which the natives were turned over to the mercy of their conquerors. The first, or *repartimento* system, allotted to each Spaniard a certain number of Indians as laborers or servants. They were his personal property and emolument for services to the crown. The second, or *encomienda* system, granted the lands to the cavaliers and commended the Indian residents thereon to their care as laborers. These could not legally be forced from their former places of abode nor sold. But,



among a conquering people with whom might was right, little scruple was made as to legality when self-interest prompted other than the letter of the law. While there were technical differences between the two systems, the practical result was that under both the aborigines became slaves, beasts of burden, to their conquerors. From them has descended the present rural population of the same region, with an admixture of the blood of the dominant race.

To found a city was the first care of the royal favorite who had received a grant of land. This was done with impressive ceremonies. The site having been selected, a square was laid out for the chief *plaza* of the city yet to be, and in the centre of this square a post was set up and dedicated by anointing it with oil, and orations were pronounced. The sides of the streets fronting this *plaza* were set apart severally to the cathedral and the accompanying ecclesiastical buildings, the governor's palace, and the government house and jail. The streets of the city were next laid out in parallels, crossing each other at right angles. The city being thus founded, without as yet a dwelling or an inhabitant, the enslaved natives were set to work to rear the public buildings, and the governor set up his semi-

regal court with more magnificence than many of the royal houses of Europe could command. The adventurers who flourished on his patronage likewise set their vassals to building, and the new city in the Spanish Indies became a reality,—a morsel of old Spain set down in the solitude of the American wilderness. The governors were subject to a viceroy appointed by the king.

The subjugation of those wilds, the cultivation of the earth, was no part of the plan of these early citizens. Their one object of desire was the wealth to be dragged from the mineral stores of the mountain chains and poured at their feet by the enslaved Indians. Only enough land was tilled in the immediate vicinity of the towns to supply its immediate wants. In general, these early settlers expected to remain only long enough to acquire sufficient wealth to secure for themselves "castles in Spain." Notwithstanding this, many of them did remain, and the old families of the *gente decente* class trace their descent from them.

Throughout the colonial period the governors were always appointed by the crown and came direct from Spain, and, after their term of office, returned thither. Not infrequently youths born in the cities were sent to Spain to be educated.

Hence in each of the Spanish-American cities, with its few hundred freemen and numerous slaves, were to be found a few individuals of as high culture as in the mother-country. The spontaneous wealth of their adopted country encouraged in them the demand for the luxuries of civilization, which could only be secured from Spain. The several cities, now capitals of the Spanish Provinces of the La Plata, were established during the first century after the discovery of America. Of these, Tucuman was the most important in the Viceroyalty of Peru east of Lima, and in a subsequent subdivision of territory was the capital of the *INTENDENCIA OF TUCUMAN*.

The policy of Irala, who succeeded Cabeza de Vaca as Governor of Asuncion, was in marked contrast with that of contemporaneous governors. He devoted his whole energy and influence to establish an agricultural nation in this "garden of the New World," "the Paradise of the Paraguay." To this end he encouraged marriages between the colonists and natives, believing that the prosperity of the nation would be promoted by fusing with the natives rather than by exterminating or enslaving them. The mixed race that was thus developed on the banks of the Paraguay differed from the mixed race that had sprung from the alliances of

the adventurers of the western portion of the continent with the subjugated natives, in that these had all the rights and social position of the white race, and that the white settlers had adopted the country as theirs. The Guarani-Spanish nation of Paraguay was an intensely patriotic people. As it was easier for the Spaniards to learn the Guarani tongue than for the natives to acquire the language of the foreigners; also, as the language of the mother is the natural language of the child, it came about that the Guarani was the language of the Province, although an attempt was made to educate some of the upper class in Spanish. This difference in language made another strong contrast between the Province of Asuncion, or Paraguay, and its neighboring Provinces owning the same foreign allegiance.

Within less than a century after the discovery of the continent the Spaniards had absorbed both of the working, docile nations, and in both sections a mixed race, mingled with pure Castilians, was the result; but the method in the two sections was entirely distinct, and the results aimed at totally at variance. So far as it is now possible to define it, Irala's was the true American thought,—a homogeneous nation from diverse nationalities. So strong was his individuality, and so strongly did he impress

his influence on the people, that for half a century after his death the colony did not swerve from the path he had marked out for them. But for agencies arising after his death, there is no reason apparent why the nation he founded should not have become one of the greatest in the New World. This is not the place to consider the agencies that thwarted that greatest scheme of a Spanish governor. The one physical geographical cause that assisted in its subversion was the want of seaboard, and hence the impossibility of that moral and social impulse imparted by contact with other nations. This disadvantage was scarcely noticeable during the colonial period, as Spain's colonial *regime* consisted not only in the isolation of the colonies from the rest of the world, but isolation from each other.

National aggrandizement from colonial subjugation was the cardinal doctrine of Spain. Hence inter-colonial trade was prohibited. The whole commercial policy was absolute hostility to the colonies of the La Plata. Some merchants of Seville and Lima got the monopoly of the commerce of Peru (which then meant Spanish South America), and the further to favor them, edicts were issued to shut off all communication between Europe and the La Plata colonies.

For more than a hundred years our FOURTH OF JULY has execrated the memory of George III. But we can little realize what cause we have for thankfulness that the North Atlantic seaboard did not fall into the hands of Spain.



## CHAPTER XXV.

## DIVERSE INHABITANTS.

DURING the sixteenth and seventeenth centuries Portugal's mania for commerce was gratified by the production of sugar along the Brazilian Atlantic frontier, which, according to the prevailing idea of the age, demanded slave labor. To supply this demand, tribe after tribe of the Tupi nations was kidnapped, until slave-hunting in the interior became one of the chief employments of the Portuguese settlers, none of whom exceeded the inhabitants of Sao Paulo in the prowess displayed in this enterprise. For a long time this was the most southern Portuguese settlement, an almost independent republic, situated in the mountains that communicated with Santos on the coast.

Like the Spaniards, the Portuguese had formed alliances with the natives. The mixed race resulting from the amalgamation of the Portuguese Paulistas and the fierce Indian tribes bordering on the



sierras (who gave to our language the word *bucaneer*) were called *Mamelucos*. With an unconquerable hatred for the native tribes, the *Mamelucos* were their most indefatigable and relentless foes. Nor did they stop with Spanish boundaries. The Pope's imaginary line had no terrors for them. Their slave-hunting expeditions against the Guaranis was the first extension of the Portuguese claim to the territory of Rio Grande de Sul and Eastern Paraguay.

In the determination to exclude all foreign intercourse, the Portuguese policy was identical with the Spanish. During the entire three hundred years in which Brazil was a dependency of Portugal, none save Portuguese ships were allowed to anchor in Brazilian ports. And although the concession was finally wrested from Portugal to allow the ships of its allies, in case of extremity, to enter these ports for repairs and provisions, neither officers nor men were allowed to go on shore save under the escort of a guard of Portuguese soldiers; so jealous was the home government lest any part of its commerce should be smuggled away.

For more than a century gold-hunting and slave-hunting were carried on simultaneously in Brazil, the *Mamelucos* taking the lead in both. When the

search for gold had been crowned with success and the discovery of diamonds was added to the Portuguese dream of wealth, these discoveries induced increased vigilance to prevent external association, as gold-dust and diamonds could be more easily smuggled than the produce of sugar-mills and coffee plantations. These new mining industries also increased the demand for slaves, and as the native supply was not sufficient, Portugal supplemented it from her empire in Africa. Thus was introduced the third element in the mixed population of Brazil. Spain also coveted this base of labor supply to replace the deficiency caused by her inhuman treatment of her Indian subjects, and, as the Pope had granted her no share in Africa, the one instance in which she swerved from her policy of colonial seclusion was the clause in the treaty of Utrecht, by which Spain granted to England the right to send four ship-loads of slaves annually to Peru. One of these ships was to be entered at the port of Buenos Ayres. Thus, the first foothold that the British lion gained in the La Plata valley was as a trafficker in human flesh. On the first opportunity Spain abrogated the concession, not from detestation of the trade, but from dread of the traders. But the Trojan horse had been admitted, and its

hostile hordes could never again be wholly expelled. As smugglers no people ever excelled these conscienceless free-trade allies of the Portuguese, who afterwards, taking advantage of European mutations, at different times made armed invasion of the La Plata, and twice gained a brief control over the cities at the mouth of the river. Although they could not maintain this sovereignty, in spite of all the precautions of Spanish authorities the British and Portuguese managed to carry on a considerable contraband trade with the Spanish colonists.

During the three centuries of colonial rule yet another class of inhabitants had grown up in isolation in this strangely heterogeneous world of isolations,—the Gaucho of the Argentine plains. There is no one word in the English language that is the equivalent of the Spanish word Gaucho. The Bedouin Arab or Bashi-Bazouk is probably more nearly allied to him than any other class known to English literature. Through Spain he points back to his Saracen ancestors. Through the Spaniard he is the descendant of the Moors. Through the Spaniard he is also the descendant of the wild tribes of the American continent. His haughty spirit scorned alike the restraints and factitious culture

of civilization. Yet was he not without his own standard of honor, his own ideas of manliness.

Whence originated this Gaucho race, the American Bedouin that has borne no inconspicuous part in the mutations of the nineteenth century?

As already intimated, the Spanish colonies of the La Plata were isolated cities, between and far beyond which extended immense tracts of territory over which no real civil jurisdiction was established. The rich pasturage of the prairies supported immense herds of cattle and horses, thus yielding the ready staples of existence. Naturally, there straggled into these plains, from time to time, those who found greater enjoyment in the boundless wealth that needed no mining than in intercourse with their fellows. Just as naturally, misanthropes, fugitives from justice, and outlaws of every grade sought its solitudes. All these became "squatter sovereigns;" many, indeed, adding to this title royal land patents.

With the few slaves necessary for the marking and marketing of his increasing herds, the Gaucho had no need beyond his horse, on which he spent the greater part of his waking existence, and by the side of which, with his saddle for a pillow, he could contentedly lie down for a night's repose wherever darkness might overtake him.

In its local significance, society was to him an impossibility. His home was the merest hovel, and its isolation gave no incentive to add to its comforts. His cattle furnished his sole diet, and wherever he chanced to be his ready knife gave him the means of securing his favorite morsel, which, roasted over an extemporized fire, appeased his hunger. The remainder of the slaughtered animal was left to earth's scavengers,—the fowls of heaven. In the Gaucho, as in all other mixed races of Spanish America, there was a blending of the stolidity of the Indian with the chivalric suavity of the Castilian, the simplicity of natural instinct with the punctilio of exaggerated etiquette.

With passing generations it followed that the Gaucho neither knew, needed, nor cared for the artificial wants and their means of gratification, so essential to his half-brother of the city, and alike despised them and him as heartily as he was in turn despised.

These strange extremes of the human family, from the same source, had one trait in common,—the utter detestation of manual labor. Such labor was not necessary to the Gaucho, whose half-dozen slaves found only pastime with him in the care of herds grazing over thirty or forty square miles of

prairie; and adventure and feats of physical endurance were courted by him as an outlet to exuberant animal life.

There are those who date the origin of the Spanish-American contempt for labor and the laborer no farther back than the era of the revolution, but all the circumstances of the early conquest and the known traits of the Spaniard give probability to the older version,—that from the beginning those who in Europe were mere laborers, in America were *hidalgos*; that he who was a common sailor in Spain, in America scorned to be anything less than a merchant; and that, at one time, so great was the contempt for labor and the laborer that even the viceroy could find no freeman for service that across the water would have been an honor.

Thus, in three centuries, had grown up in the La Plata territory a score of isolated fragments of old Spain, jealous of each other and of the rulers whom the mother country placed over them, remote from each other, and surrounded on the one hand by the Gauchos, on the other by the Mamelucos. (These two classes were allied in their nature and had many points of resemblance in their lives, and in Rio Grande and Uruguay had somewhat fused during the contests of the rival nations for supremacy

over these fertile plains.) The highways connecting the cities were mere mule paths or cart tracks, worn into ruts by washing rains, diverging from which over the prairies the caravans were the legitimate prey of the Gaucho freebooter, as were the cargoes from the Asiatic Indies to the freebooters of the seas.



## CHAPTER XXVI.

## WAR OF INDEPENDENCE.

WITHOUT a possibility of general information, with no means of general education, no discipline of thought, no participation in government affairs, no ideas of any kind of government, save an absolute, despotic monarchy exercised through despotic subalterns, the one political aspiration of the South American creole was an equal eligibility to offices of trust and emolument in his native land with subjects born in Spain. "The divine right of kings" had never been questioned. The royal fifth had never been withheld. The royal monopolies had never been resisted, save by foreign smugglers.

Such was the condition of the La Plata countries when the United States forced itself into the family of nations on the declaration that all men are born free and equal; and all Europe became convulsed with the birth-throes of constitutional liberty, which resulted in awakening the towering ambition of

Napoleon Bonaparte. Spain became an annex of France, with Joseph Bonaparte as a figure-head on the throne.

If the Spanish hidalgos of South America had one antipathy above all others, it was against France, the old-time enemy of their ancestors; and when the tardy intelligence reached them that their king was virtually a captive, they scorned the allegiance Napoleon proposed to them, and with the cry "Long live Ferdinand VII.," the Spanish-American revolution was begun.

It is thus apparent that, up to the time of the beginning of the revolution, there was not, and had not been, the most remote likeness between the Spanish colonies and the immortal thirteen of the North Atlantic coast. These, contiguous to each other, with a community of interests and sympathies, disciplined to thought and accustomed to self-government and some participation in governmental affairs, —these rebelled against palpable wrongs which they clearly defined, and stood for a principle deemed greater than life. The South Americans, on the contrary, rebelled solely against a change of rulers.

The time-serving, selfish policy of the acting governors, who had been appointed by the deposed king, prompted them to accept the new allegiance

offered, in order thereby to retain their offices. For this act of base subservience the creoles rose against them, perhaps with all the more vehemence because of the jealousy with which they had long coveted their places. In imitation of the loyalists in Spain, the loyalists in America appointed committees of citizens to rule the various Provinces in the name of the king, all of which committees, called *juntos*, swore allegiance to Ferdinand VII. Thus was presented the anomaly of royalists warring against royal governors; and when Ferdinand was again restored to the throne, the further anomaly was presented of a sovereign denouncing as rebels the subjects who had never swerved from their allegiance, and had begged the privilege of avenging his wrongs and restoring him to his throne.

These men who, because of their loyalty, now heard themselves denounced as rebels, during the interim of French supremacy had tried the experiment of self-government. They had felt the throbbing heart of the Republic that had sprung to life under the North Star, and raised their eyes exultingly to the Southern Cross which shone as brightly over them. The word rebel, coming from their liege king, made them rebels against all kings and kingcraft; and the war of revolution became the

war of independence, waged for fifteen years with not a whit less bravery, not a whit less self-abnegation than was shown by our revolutionary fathers and mothers for half that length of time. Nor was it less successful.

Buenos Ayres was foremost, in 1810, in the revolution against the disloyal governors, but in Tucuman, the oldest inland capital of the La Plata, six years afterwards, was assembled the Congress that declared independence of foreign rule. Each Spanish colony, or group of colonies, being an independent government, made its own declaration of independence, and each helped the other until Spanish-American colonies ceased to exist.

When Napoleon turned toward Portugal, King John escaped to his colonial possessions in America by the help of a British squadron, and Brazil became at once the seat of royalty and the emporium of trade. Raised to equal rank with Portugal and its ports opened to commerce, new life throbbed through the Eastern Provinces and broke in trembling pulsations on the borders of Paraguay. When the furor for constitutional rights that agitated the two hemispheres a little later swept over Brazil also, King John yielded to the popular current, and, turning over to his son, Dom Pedro, the regency

of Brazil, hastened back to his ancestral throne. Pedro became the champion of constitutional liberty, and with the declaration "Independence or death," thrilled the New World with sympathy. With an almost bloodless struggle, Brazil became an independent constitutional empire, with the legal heir of the house of Braganza its elected emperor. When, a decade later, the jealousy of Brazilian patriots had been excited against Pedro I., he also abdicated in favor of his son, then only six years old, and quietly withdrew to Portugal.

Like Brazil, Paraguay gained its independence without bloodshed, through the wisdom of its royal governor, who, seeing that the storm had gathered and must burst, simply resigned his office and retired to private life, and by wise counsels, where counsels were admissible, aided, where aid could best be afforded, in the private walks of humanity. But the easiest victories are not always the truest victories. Poor Paraguay's hour had not yet come.

## CHAPTER XXVII.

## PERIOD OF ANARCHY.

WHEN it was seen by European statesmen that Spain would not succeed in reducing her rebellious colonies to subjection, an attempt was made by European diplomatists to replace by monarchical governments the incipient republics for which the Spanish-American patriots were avowedly contending, and to place scions of the royal families of Europe on the several thrones thus created in America. This attempt was frustrated by the declaration made on December 2, 1823, by the President of the United States,—that any attempt on the part of the powers of Europe to extend their system to any part of the New World would be regarded by the United States as dangerous to its peace and safety, and would be opposed. President Monroe further expressed the genuine sympathy felt by the people of the United States for their revolutionary neighbors, by first appointing ac-



credited agents to visit the several South American countries and ascertain their condition; and afterwards by recognizing them as nations and sending fully-accredited ministers to their capitals. The minister accredited to the La Plata Confederation arrived before any plenipotentiary from any other nation, and was welcomed in Buenos Ayres with marked rejoicing. A public reception was given him, and when he died, a few months later, he was buried with all the magnificence possible under the circumstances, and a subsequent Congress voted him a monument.

In 1825 Spain acknowledged the independence of all her continental possessions in America.

The enthusiasm of the people of the United States was then unbounded. They exulted in the belief that the several new republics "were about to enter on the same great course of prosperity as we." Europeans also, who had at last gained the long-coveted entrance to the land of the silver river, entertained extravagant hopes and untenable plans for securing material wealth. But North Americans and Europeans were alike doomed to disappointment. The three hundred years of isolation that had kept all knowledge of the internal affairs of the colonies from the world, left both alike at fault



in their estimates of the people and the possibilities of their immediate future. When foreign nations believed the revolution ended, the real revolution was about to begin. When the advocates of constitutional liberty were blinded by the glamour of the word independence, and believed that the war had been fought and the victory made secure, the fires which should blaze up into fiercer and final war between internal barbarism and civilization in the La Plata were ready to be kindled. The material for a great internal bonfire had been accumulating since the day that the Spanish conquerors first crossed the crest of the Andes. The conditions for the fearful holocaust were unexceptionable. A spark had long been all that was wanting for a conflagration; and that spark had been furnished by the opportune, congenial activity furnished to the Gaucho population of the plains during the struggle for independence.

Until 1810 the Spanish American of the city was not a political factor. From that time until 1825 he was the only political factor, save the foreign partisans who had flocked to his opened port. Although, to gain supremacy, the civilian had not been loath to call to his aid the strong Gaucho arm and the dauntless Gaucho endurance, the Gaucho himself was

not a political factor before 1827. Up to that time, according to Sarmiento,—and we have no better authority,—the squatter sovereign of the plains had not had a political thought. Schemes of government were nothing to him. But he was possessed of unbounded physical capabilities, and the excitement of the war of independence that permeated all classes had called these into exercise. The word independence to him had no real political significance, because in the very nature of his existence he was independent of all governments. Yet, corresponding with his life, the embodiment of his consciousness, it was a pleasant word to his ear, and within the succeeding decade, repeated by him, came to express the idea of independence of all the restraints of civilization, against which his nature was inherently at war.

The La Plata Confederation, which had a brief existence in national nomenclature, was a confederation or alliance for commercial interests of the southern cities of the former Spanish Viceroyalty of Buenos Ayres west of the Paraná. Of these the inland cities were in their civilization, culture, and modes of thought still distinctively Spanish, while Buenos Ayres, by the influx of Europeans, had become comparatively a foreign city, as New York is

often regarded among North American cities. Ever since the admission of the first British slave-ship, foreign thinkers had crept in and foreign thoughts had gradually taken root. Into it had now rushed foreign partisans representing every shade of opinion and speculation called *liberal*. From 1825, Buenos Ayres was flooded with the literature of Europe, and the literature of Europe at that era was fiercely at war with all the established orders of society. The onslaught on civil and religious institutions, led by such men as Rousseau and Voltaire, that shook Europe, here found sympathy, and the seed of dissolution sown by them here dropped into propitious soil. Rousseau's *Le Contrat Social* flew from hand to hand, and this new country, in which European institutions had been demolished, was recognized by these liberal thinkers of Buenos Ayres as the ready arena for the development of the great social experiment.

The first Constitution of the La Plata Confederation was adopted amidst the unreal and unrealizable expectations natural to a people who, without any preliminary training or fitness for framing governments, had within the brief period of twenty years, by military prowess alone, conquered all Europe, so far as its own exigencies had brought them into

contact, and imbibed the inflated European ideals of the period. An elaborate system of government was adopted, designed to be the freest of the free, the most liberal of the liberal, and Rividavia became the first President of the La Plata Confederation, as he was its last. The generally accepted explanation of its short existence is that it was a government designed only for the participation of the cultured class,—that is, for the Spanish Americans of the cities. This explanation has the advantage of plausibility; the only objection to it is an absence of historical accuracy. The truth is that the first Constitution adopted, and the only administration established under it, contemplated the cultivation and education of the masses. AMNESTY LAWS, INDIVIDUAL SECURITY, RESPECT FOR PROPERTY, RESPONSIBILITY OF CIVIL AUTHORITY, EQUILIBRIUM OF POWER, RELIGIOUS LIBERTY, and PUBLIC EDUCATION were its seven pillars which were to uphold a glorious temple of liberty and protect a great, enlightened, and free people.

Robert Owen never looked forward more hopefully to the disappearance of all wrongs through the agency of a communism of labor, education, and fair treatment than did Rividavia and his compeers. Teachers were imported from Europe, and an elab-

orate attempt made to establish schools for the people. The press was established and learned men from Europe brought over to fill the editorial chair. Immigration and foreign commerce were invited, and a national bank established to encourage trade. The fault of the first Constitution was not the want but the excess of liberality. The real cause of its short continuance was its stupendous impracticability, the attempt to effect at once the work of centuries. Its one flaw was, *it was imported*. A GOVERNMENT FOR THE PEOPLE AND BY THE PEOPLE MUST GROW OUT OF THE PEOPLE.

The sincerity with which the patriots who founded that government were seeking the good of the whole, and accepted the idea that the majority should rule, is evidenced by the willingness with which Rivadavia resigned his position when he saw that the government was unpopular. Then began a cycle of anarchy, a reign of terror, the horrors of which were never exceeded in Rome under the Caligulas, among the Kafirs of Africa, or the hordes of Beloochistan, the continuance of which bewildered, confounded, and discouraged those who had with such confident enthusiasm seen the new republic enrolled in the catalogue of nations. It is needless now to bewilder ourselves in trying to thread the mazes of

revolutions and counter revolutions that ever fed afresh on carnage, in which the names of Dorrego, Bustos, Lavalla, Artigas, Quiroga, Lopez, and others figure as so many human demons, which revolutions culminated in making Juan Manuel de Rosas, the Gaucho descendant of the Castilian conquerors, the master of the La Plata. To find a fitting comparison for the horrors of the Rosas administration, local and foreign writers have exhausted the Neros, Caligulas, Domitians, and every other tyranny known to history.

Throughout the long reign of anarchy, during which one Gaucho chief after another gained a brief ascendancy, no city, no hamlet, no district in the La Plata territories knew any government save absolute despotism; the one absolute despotism overshadowing the other absolute despotism only as the intellect and daring or intrigue of the one tyrant enabled him to extend his sway more widely than the other, all of which was disguised from the outer world under the captivating words "Republic" and "Liberty."

These men—Quiroga, Lopez, Bustos, Artigas, Rosas—were all born to rule. Had they also been bred to rule, their native earth had drunk less of human blood. And each did rule—Quiroga over

the western Provinces, Lopez over Santa Fé, Bustos over the Argentine Mesopotamia—until, under each, civilization shrank away and mortals cowered with bated breath,—until Rosas, grown stronger than the others, caused the earth to drink their blood also. Then he reigned alone over all the Provinces west of the Paraná and Paraguay Rivers. Had a few more years been granted him, his dream of ruling over all the former Viceroyalty of Buenos Ayres might have been realized.

For twenty-seven years after the resignation of President Rivadavia there was never a legislative assembly convened in Buenos Ayres, and if, in all the La Plata, during the same period, there was ever a vote cast, save of bayonets, the fate of the voter was beyond hope.

According to Sarmiento's definition, the "Unitario party was civilized, constitutional, European; the Federal party barbarous, arbitrary, South American." But he assures us that in the civil contests that then agitated the country it was individuals and not principles that were followed; that if a "Unitario" leader became obnoxious, the "Unitario" party cried out for "Federalism." If a "Federal" leader gained too great supremacy, a would-be leader under him revolted and cried for "Unitarian-



ism;" that there was really nothing that could be depended on. Had there been any political stability among the people, the term "Unitario," as applied to a political party, would have indicated those who were in favor of a separate republican government (so called) for each Province, to be administered by its own people, independent of all the other Provinces, but that the several Provinces might form an alliance for commercial purposes. The "platform" of the "Federal" party, if it had one, would have been the union of all the Provinces under one government. The more intelligent "Unitarios," or "Patriots," resisted the "Federalists," or "Patriots," because they understood their federalization to mean a centralization of power as a means of oppression,—an opinion justified by the administration of the "Federal" chief Rosas, who arrogated to himself the titles of "The Liberator" and "The Restorer of his Country." (Coins bearing his image and these titles are still occasionally met.)

"Rividavia's government was at least easy and endurable for the people. He never shed a drop of blood nor destroyed the property of any one. Rosas might have been drowned in the blood of his victims, and in ten years he spent forty million dollars from

the public treasury and fifty million dollars seized from private fortunes." \*

There is a time to everything under the sun, and at last the time came when feasts of human ears, ox-hide tombs for living men, and horses festooned with human heads must cease in the land which the Creator has favored with every natural good. Two causes conspired to usher in this time. One was that long-suffering, much-abused, universal sentiment of the human soul called patriotism; the other, that vaunted autocrat of the human pocket called commerce. And never has Brazil's maternal dower served a nobler purpose than when it prompted a coalition with the exiled patriots of Argentina to overthrow the monster that blocked the entrance of the Rio de la Plata.

The few years that had intervened between the downfall of the Spanish dominion and the rise of the Gaucho supremacy (represented in its completeness by Rosas) was the only period in which the waters of the great river had been open to the navigation of other nations. During that brief period Brazil had practically realized the advantage of this over all other means of communication with

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\* Sarmiento.

its La Platean possessions. This consideration determined it to send a fleet to co-operate with the patriots of Argentina. Rosas was defeated in February, 1852, and fled to England. His supremacy had forever destroyed the old-time prestige of the cities. Never again could their relative supremacy be restored. It had broken down the isolation of the country from the cities, and never again could the rural element cease to be a factor in the civilization of the land, whatever might be the degree of civilization attained or attainable. The downfall of Rosas as effectually destroyed the Gaucho supremacy. The middle wall between the civilian and the rustic was effectually trodden under foot. Henceforth the word Province must mean town and territory; rustic and civilian, native peasant and native prince. Whatever government should henceforth be established must grow out of the capabilities as well as the needs of all classes, and yield homage to the excellencies of all. Whatever might be the nation that should arise from the remnants of these diverse classes, it must arise from the united fragments of all.

The long, dismal period of Gaucho revolution convinced the most advanced thinkers of the "Unitario" party that the original unitario idea, which

would constitute each Province an independent government, allied only for commercial ends, would never give strength for self-defence, and hence that a genuine federal union was the only hope of future stability. That dismal quarter of a century had also given to exiled Argentine Unitarios the opportunity of studying other governments and apprehending more clearly the true significance of the terms LIBERTY, INDEPENDENCE, and FEDERALISM. With this clearer apprehension of the significance of these terms was coupled the clearer apprehension of the possibility of attaining them and of how the freedom of their country might most effectually be secured. Thus the patriots of the "Unitario" party became true federalists, and overthrew the "Federal" party that had put Rosas into power and was merged in him. Or, in other words, the most intelligent members of the "Unitario" party, having gained this new idea of a central government composed of authorized delegates from the several Provinces, each of whom would be a check on the others, became the advocates of a FEDERAL ARGENTINE UNITY, instead of the PROVINCIAL UNITY which they had before believed the only safeguard of liberty. They became federalists, but not "Federalists," as the term was then applied to the political party, and as

federalists overcame the "Federalists." Having succeeded in expelling Rosas, steps were taken to form a Federal Republic.

But another lesson had yet to be learned. The trite aphorism, "Experience is a dear school," must yet have one more illustration among these hopelessly hopeful, struggling aspirants after civil liberty and national greatness. The jealousy between the city of Buenos Ayres and the cities of the interior must yet be broken down. Ten more years were needed for the learning of the lesson that each is equally dependent on the other, and that neither jealousies nor distrust are compatible with national prosperity and foreign respect. The reconstruction of 1862 recognized this fact, and from that reconstruction properly begins the history of the Argentine nation. The federalization of the city of Buenos Ayres removed the last vestige of a cause of jealousy. The fifty years preceding the reconstruction of 1862, as has been seen, was merely a gloomy period of transition. Yet it may be questioned whether in any portion of the globe, in any era of the world's history, a greater transition has taken place in the habits and modes of thought, or whether any people in the same length of time has taken a longer stride towards true development.

With the reconstruction of 1862 (which was the veritable consolidation of the several previous reconstructions) a broad foundation was laid on which to construct national greatness. This foundation was formed, not from the imposed plans of specious theorists, but from a knowledge of national needs and national capabilities. Old tastes and prejudices, old modes of thought and narrowness of vision, must yet have forbearance. But it was then made apparent that the day had dawned when from the diverse elements already described there came the possibility of a homogeneous people. The National Constitution chosen for this homogeneous people, after its various modifications, is almost an exact reproduction of that of the United States, except in the one important particular of the recognition and support of a state religion. The fourteenth article of the Constitution may be regarded as the *Magna Charta* of Argentine liberty. It reads,—

“All the inhabitants of the nation shall enjoy the following rights, according to the laws which regulate their exercise: viz., to labor and to practise all lawful industry; to trade and navigate; to petition the authorities; to enter, remain in, travel over, and leave Argentine territory; to publish their ideas in the public press without previous censure; to enjoy



and dispose of their property; to associate for useful purposes; to profess freely their religion; to teach and to learn."

-Of the fifteen Provinces that for so many years bewildered the world and themselves with the confused cry of "Unitario" and "Federal," Uruguay is now the only representative of the "Unitario" idea of government. If it were possible to say which of the fifteen Provinces has suffered more than the others in the vicissitudes growing out of the anomalous life of the Spanish possessions of the La Plata, that unenviable pre-eminence must be accorded to the "Banda Oriental del Uruguay." With the same internal incongruities of population, and the same universal trait of intolerance of equals, characteristic of the Spaniard,—now annexed to Brazil; now claimed by the Confederation; now besieged by the English; now bombarded by Buenos Ayres "Patriots;" and now invaded by Brazilian "defenders,"—in all its vicissitudes it was rent by civil factions. By the treaty of 1859 its national independence and territorial integrity were guaranteed by Great Britain, Brazil, and the Argentine Republic.



## CHAPTER XXVIII.

## ANCIENT RELIGIONS.

"Was there any real question of religion in the Argentine Republic? I would deny it utterly if I did not know that the more barbarous and irreligious a people is, the more liable it is to prejudice and fanaticism."—D. F. SARMIENTO, in "Recollections of a Province."

THE various tyrants of the La Plata ruled because they had the strong ruling nature. They ruled as tyrants because their education fitted them for tyrannical ruling. The people submitted or rebelled as their education fitted them for submission or rebellion. Education is a long growth. Ideas change slowly. One thought at a time is grasped and woven into the mental woof that clothes and cloaks the spirit life. The theology of a people is its aggregate inheritance of religious thought. Although the revolutions of the La Plata were not religious wars, it is not irrelevant to inquire what inheritance of religious thought had contributed to

the education of a people whose history, during fifty years of the present century, reads so like a troubled dream that one could fain wish it were only a dream.

Historians tell us that there was a time when the various aboriginal tribes of the American continent held to the sublime idea of one God who fills all space, by whom all things are created, and who would be dishonored by any attempt at visible representation. A temple, concerning the building of which history knows nothing, dedicated to this invisible being, anciently stood near the present site of the city of Lima, and to it devout Indians made long pilgrimages. They believed also in a future state of rewards and punishments and in the resurrection of the body. But it appears that, like others groping without the light of revelation, they could not live up to their sublime conception.

At the advent of the white man the Inca nation represented the highest religious development on the continent. According to their tradition all the American tribes were sunk in the grossest idolatry and practised the most abominable rites, when the Sun, the great source of life, out of compassion for their degradation, sent down his two children, Manco Capac and Oella Huacco, to teach them the

arts of civilization. They brought with them a golden wedge, and were instructed to take up their abode where it should of its own accord sink into the earth. The Inca capital, the city of Cuzco, was accordingly built around the spot where this event took place, and which itself was crowned with the Coricancha, the great temple of the sun, the most magnificent building on the continent, in whose construction, it is said, twenty thousand men were employed fifty years. It is doubtful if any building in the old world was more magnificently adorned. The great image of the sun, in the semblance of a human face, from which radiated lines made of precious stones, was made in the gold plate that covered the inner wall on which the first rays of the sun shone at its rising. The decorations of this temple were all of gold,—“the tears wept by the sun,”—mingled with precious stones. The decorations of the temple of the moon, the queen of heaven, that adjoined it, were of silver. Three or four hundred smaller temples were also dedicated to these deities in that city, and every village in the empire had its temple of the sun.

The arrival of the two children of the Sun in the plains of Titacaca is estimated to have been about twelve hundred years after God had sent his Son

into the world to redeem mankind. But no messenger had reached these distant ones with the Gospel of his love, and they were accordingly left to the kindly ministrations of Manco Capac, who gathered them into villages and taught them agriculture, and of Mama Oella Huacco, who taught the women to spin. Whoever this sun pair may have been, wherever they may have come from, or at what particular era the tradition may have been invented, from it was developed a complete system of theology, vying in its perfection of detail with those of China, Hindostan, and Egypt, to each of which it bore analogy.

By virtue of his divine origin and direct descent, the ruling Inca was head of both church and state, which was one and the same. Everything in the civil policy of the Inca had a religious bearing. Everything in the religious policy had a civil bearing. Church and state were identical. While the ruling Inca was head of the church, his brother or nearest kinsman was the great high-priest, and all high-priests throughout the empire, as well as all officiating priests of the capital, were of the royal blood. Inferior provincial priests were often of the families of the chiefs of the conquered tribes. Owing to their acknowledged celestial origin, the

Inca priests needed the prestige of no distinctive dress, and wore only that of the noble class.

There were three orders of priests,—those who ministered in the temples, and hence had little communication with the people; those who were employed as instructors of noble youths or visitors among the peasantry; and those who went out among the wild tribes to teach them the true worship of the sun. For the Inca never forgot that it was his great mission to convert the heathen.

The Inca asserted his claim to superiority by magnificent clothing of the finest vicuña wool, richly embroidered with gold and gems. His head-dress was a turban of many folds, surrounded with a fringe denoting royalty, and decorated with two feathers of a sacred bird. His mode of life was in a corresponding style of magnificence. Even the highest noble might not enter his presence unless barefoot and carrying a burden. But when he entered the great temple of the sun to worship, he, too, laid aside his shoes in token of humility. At intervals he made journeys through the empire, carried on a gold-embroidered litter borne on the shoulders of men, with a rich canopy carried over his head, preceded by the royal standard (whose device was the rainbow), bands of musicians, and

companies of priests, and followed by a long procession of attendants. The people assembled in crowds along his route, removed every straw and pebble, and strewed the road before him with flowers. The places where he halted in these journeys were held sacred and became shrines to which pilgrimages were made.

When the Inca died, or "returned to the home of his father," his body was embalmed, dressed in his royal attire, and seated on a golden chair on the right side of the image of the sun in the great temple, with folded hands and bowed head, as if in adoration. The queens were in like manner embalmed and ranged on the left side of the temple. For a year after his death the Inca was mourned with great pomp and many processions. The bodies of the several Incas were brought out on the occasion of great festivals and carried through the streets under rich canopies, preceded by music and incense, the people strewing flowers before them, then returned to their place.

The chief festivals of this religion were those which celebrated the solstices and equinoxes, the greatest of the four being that of the summer solstice, when the sun had reached its most northern limit and again turned its course towards its chil-

dren. This festival was preceded by a three-days' fast. On the great day of the festival the sacred fire was kindled from the sun by means of a concave mirror of polished metal. Then a procession was formed, the magnificence of which it would have been difficult to surpass in any country, after which a sacrifice was offered to the sun, consisting of incense and the fruits of the earth, to which was added a slaughtered llama. On very rare occasions a human victim was offered. After the sacrifice had been offered the people gave themselves up to revelry and dancing, of which they were excessively fond. The religious festivals were the only popular assemblies, and with them were sometimes combined the essential elements of agricultural fairs, or bureaus of exchange. They also furnished to the peasantry their only recreation, and, alternating with fasts and an irregular practice of confession and penance, made up the externals of their religion, the searching nature of which left no hidden thought, neither room for spontaneous action or moral free agency. Obedience was the one cardinal virtue; because, as the law-giver was divine, to disobey his least mandate was sacrilege and merited the punishment of death. The good and the wicked went to different abodes after death, and the future



life depended on the state of the individual in this. Some doubt seems to hang over the question whether immortality was for the common people; but no cloud obstructed the vision of the higher class, who looked forward confidently to an existence of elegant repose. Owing to their descent from the sacred pair they were regarded as incapable of doing anything wrong. Because of this descent the nobility held the monopoly of all the learning of their time, and had many other special privileges. The great law of progress was not for the common people. As one was born so he must die. The success of the Inca dynasty was the result of the supreme control which this idea of the divinity of the Inca gained over the religious nature of his subjects, the religious nature being the strongest element in the triune being, man.

The houses of the priests adjoined the temples. Near them, also, were long, low ranges of stone buildings surrounded by high walls that entirely hid their occupants from observation. These were the houses of the "Virgins of the Sun," called also "The Elect" and "The Brides of the Church." These virgins were selected when quite young from among the daughters of the noble class. Daughters of the Indian chieftains and even of the common

people were also occasionally chosen when distinguished for their beauty. On entering these houses they renounced the world and all communication with it. They were henceforth unknown to their own families and friends. They were instructed in the duties of their vocation by women grown old in the service. The first of these duties was the care of the celestial fire. If this was suffered to go out during the year it was regarded as the harbinger of a national calamity. Their further duties were the manufacture of clothing for the royal household and hangings for the temples. The rich embroideries of gold, silver, and gems displayed in the great festivals were the work of the virgins of the sun. None save those having the care and inspection of them and the king and queen were allowed to enter these houses, the inmates of which were destined to become the Inca's concubines, and at his pleasure were removed to the seraglios of his numerous palaces. When the number in any seraglio became inconveniently large, those whom he designated returned, each to her native place, where a house was provided for her, in which she lived in great state, and was treated with marked respect as the Inca's bride.

To the worship of the sun and moon, as repre-

sented by the Inca and his sister-wife, was added that of the rainbow, the principal stars, thunder and lightning, the winds, and all the known forces, as well as the most striking objects of nature, such as mountains, rivers, and trees. As each successive tribe was conquered, the images of its gods, together with its chief men, were taken to the capital and provision was made from the revenues of the conquered Province for the maintenance of their worship. Thus, by their successive conquests and religious toleration, the theology of western South America became a pantheism scarcely less complete than that which confronted Paul in the Grecian capital.

To the missionary nation of Inca conquerors came a conquering nation with more destructive weapons than its warriors knew, and bearing with them the symbol of their faith. This conquering people were the religious heirs of a succession of conquering nations, each of which, with like religious toleration, had added the gods of nations they conquered to their catalogue of objects of worship, and perhaps naturalized them with national names. Through such methods, when Rome had conquered the world, the pantheon represented the aggregate inheritance of human theology in the countries of the

Mediterranean. In the course of time this pantheon admitted the cross among its other objects of worship and adopted the name of Christianity. No principle of the old religion was violated by this change, nor was any cardinal principle of Christianity admitted with it. It was followed by the gradual renaming of the gods and goddesses already held in veneration. The "*Magna Deorum Mater*" took the name Mary, and was still the mother of the gods, or "The Mother of God." In the different modes of presenting her, she is Venus, Minerva, Hygia, Salus, Diana, and a score of others, with an extensive retinue of inferior goddesses called saints in her train. In time, Jupiter became Peter, who also has an innumerable retinue of subordinates; and the door of this Christian (?) pantheon was left ajar, with a pedestal awaiting every mortal whose deification human policy might suggest. Instead of advancing Christianity by its nominal adoption, Rome placed a barrier in the way of the advancement of its principles by giving a factitious Christian nomenclature to faiths with which it was radically at war, and which it is its avowed mission to destroy.

The dismemberment of the Roman Empire gave an impulse to the propagation of the renamed mythology of Rome, and he who sat upon the Seven

Hills still aspired to rule the world. With less of human wisdom than had been shown by Manco Capac, he arrogated to himself a right to command universal obedience, based not on an inherent divine nature, but on a delegated divine authority, and subsequently bolstered up the claim by the assumption of infallibility. Controlling the conscience by the assumption of divine authority, and blinding the understanding by the names offered for worship, the Pope held the nations of Europe as no emperor had ever held them. Then religious toleration ceased to be a dogma of the Romish Pantheon. To worship less or other than its host was heresy. To worship any god by other mode than this earthly vicegerent prescribed was death. With all the machinery inherited from its pagan ancestry,—its images, with their attendant hosts of artisans whose craft would be lost should their worship cease, its monastic, mendicant, and various priestly orders, its motto,—worship as I worship or die,—the Romish Church went forth on its double mission of civil and religious conquest with kings as its servants.

Comparatively near the same time, in the decade of centuries, three different classes of missionary warriors went forth to force the world to accept the only true faith,—the Mohammedan with the

Koran and the sword, the Romanist with the Cross and battle-axe, his path flanked by the flames of the inquisition, and the Inca with the rainbow and waiting quiver. Of the three we can but acknowledge the Inca's methods the most Christlike. The crescent replaced the cross on the site that consecrated it, and the cross of blood and fire extinguished the rainbow on the mountains it had mildly spanned.

The temples of the sun were ruthlessly destroyed, and the gold torn from their walls replenished the coffers of Spain for its holy wars against infidels and heretics. A Dominican church supplanted the beautiful Coricancha on the spot made sacred by the sinking of the golden wedge, and everywhere "the idols of these poor, deluded heathen were replaced by images of the Virgin and child" and her accompanying satellites.

In effect, the Spanish conquest said to the docile nation of the West, trained for generations in implicit obedience to the human-divine law, "Your Manco Capac is a heathenish superstition. The Pope is the true vicegerent of the Almighty. It is to him that all power in heaven and earth is given; it is to him that every knee must bow; it is in him and his delegates that all wisdom dwells. He holds



the key that unlocks the abodes of future bliss or woe ; and he delegates to his priests the power to unlock and bar them at will. Your divine sister, queen of heaven, is a device of the devil, the fruit of a corrupt imagination. We present to you the true queen of heaven and mother of God. Direct your petitions to her. She can compassionate you. Pour out your treasures at her feet. She can succor you. Clothe her with your richest embroideries, keep the sacred fires always on her altars, and let your sweet spices exhale incense before her, that she and all the saints may intercede for you."

In the religious ceremonials of the conquerors the embalmed bodies of the descendants of the fabulous celestial pair were replaced by images representing deceased mortals of fabulous lives. Religious festivals still supplied the sole recreation of the people, the only respite from abject toil of the enslaved, the only occasions on which the people assembled together. At these the images from the churches were carried through the streets with incense and music, while the streets were cleared before them and strewn with flowers, just as was done for their mummy prototypes. The houses of the virgins of the sun were replaced by convents of the various sisterhoods of nuns, also called "Brides of the



Church," who made rich tapestries for their temples, now called churches, and beautiful vestments, embroidered with gold and gems, for the images and for the priests who ministered before them.

The priesthood still represented a favorite class with many special privileges, and upheld their authority among the common people by the magnificence of their sacerdotal vestments. As in the old dynasty, the priestly and cultured class monopolized the learning of the age. They were the sole teachers of youth, and with them, also, all the teaching had a politico-ecclesiastical signification. Obedience to civo-ecclesiastic authority was still the cardinal virtue.

There was, however, one marked difference between the creed of the conquered and the conquerors. The god of the Inca, although a god of love and beneficence, held no parley with sin. Every sin merited death. In the theology of the conquerors forgiveness for sins already committed and indulgence in sins meditated could be purchased. This doctrine placed gold above obedience in the estimation of the Romish god, and made the priest's measure of the purse the arbiter of the conscience. The further debasing doctrine that "the end justifies the means," although stoutly combated by Las

Casas, the noble Dominican champion of freedom, was engrafted on the theology of the New World.

The propagation of this theology was not left optional with the conquerors. By the terms of the contract made between the Pope and the kings, the Romanizing of all conquered countries was obligatory. For this purpose each company of adventurers was accompanied by its quota of priests, who were instructed to explain to the people the primary doctrines of Christianity, and especially to make them understand that the Pope held the supreme authority on the earth, and had granted the right to this particular portion to his servant, the king (in the west, of Spain; in the east, of Portugal), and that if they did not obey and embrace Christianity they would be put to the sword and their wives and children reduced to bondage,—a fate from which their submission and baptism did not save them. But while the rapacity of the conqueror ruthlessly destroyed them, "He gave them the sign of the cross as an inestimable talisman to ward off the machinations of the devil."

## CHAPTER XXIX.

## INFLUENCE OF THE JESUITS.

WITHIN forty years of the discovery of America, and within twenty years of each other, two men in Europe, destined to leave their impress on the New World, were groaning under a consciousness of sin. Both made pilgrimages and exhausted established ceremonials in vain; the sense of guilty alienation from its Creator, at some time felt by every human soul, still weighed them down. So great was the agony of mind under which both labored that each tells us he was tempted to take his own life, and cried out in the depths of his despair, "Who will save me from the body of this death?" Those two men were Martin Luther and Ignatius Loyola. Eventually both found their way out of this spiritual conflict, but by entirely different means. Luther turned to the Bible and learned that "By the works of the law shall no flesh be justified," and "The just shall live by faith." Apprehending the sublime

doctrine of reconciliation with God through Christ, without works, through faith in Christ he rose to newness of life. Henceforth he would allow no visions, no inspirations. The "simple, indubitable Word of God" was his foundation and strong support. Standing on that rock, he acknowledged man's individual accountability to God alone. Loyola did not turn to the Bible, and leaves no intimation that any doctrine of the Bible particularly impressed him. On the contrary, he gave himself up to mystical meditations. Convinced by his awakening, as if from a dream, that the agonies to which he had been subjected were the work of the devil, he determined not to think longer about his past life; and to open the wounds made by his past sins no more, never to touch them again. This act of the will needed no support from the Scripture, and the peace of mind resulting from it "was based on a belief that he was surrounded by a world of spirits, with which he had an intimate connection." "He lived wholly in fantasies and inward apparitions." From that time he devoted himself to mystic meditations and humiliations of the flesh. His biographer, Bartoli, in his work published in 1650, says he "reduced the cure of the soul to an art by basing upon certain principles of faith an exact and perfect method,

which, practised by the application of means prescribed by him, is almost infallibly successful."

For their instructor in righteousness, Luther gave to his followers a translation of the Bible. Loyola gave to his a volume of "Religious Exercises," inculcating ceremonies and bodily tortures, which lie at the foundation of the Order of Jesuits founded by him. Luther's conversion stamped the idea of personal, individual accountability to God on the colonies of temperate North America, and thereby laid the foundation for the superstructure of civil and religious liberty and intellectual expansion. Loyola's conversion, if such it can be called, fixed the moral and intellectual status of South America.

To subjugate the world to the Romish Church was the object to which both Spain and Portugal had bent their energies and for which they lavished their resources, and yet, even in Europe, heresy was rampant. "Torquemada with his Holy Inquisition, and Alva with his hosts, had burned and slain thousands of victims to the infinite delight of their master, Philip II., and yet heresy increased." At this juncture Loyola proposed another method by which to subjugate the world,—a method that needed no armies and that would use no violence.

The world was to be brought into the Papal fold by the power of love. Loyola only missed the true principle of Christian conquest by so far as he had missed the fountain of Christian truth. Loyola was a humanitarian to all save his own body and his own order, as were also his early followers. The principle upon which the early Jesuits went out to subdue the world was the same which for two centuries the Inca had practised on the tribes of the New World before resorting to war. The avowed object of Loyola and his followers was to bring the inhabitants of the world to the feet of the Pope. For this purpose, and no other, the Bull was granted authorizing the order. Had the Pope's kingdom been only a spiritual one, or had the Order of Jesus been organized to bring the world to God instead of to an earthly vicegerent, and had the order taken as their code the unalterable Word of God instead of the traditions of men, there had been less room for the conflicts that afterwards arose between its representatives and the civo-ecclesiastical authorities established by the sovereigns.

The Papal Bull authorizing the Order of Jesus was granted in the same year that Pizarro, the conqueror of Peru, was slain, which was ten years after the doctrines of the Reformation had been pre-

sented to the Diet of Augsburg. Six years after the establishment of the order its first missionaries arrived in South America. Within twenty years it had a chain of mission stations from Rio de Janeiro to Lima, and within fifty years had virtually superseded its predecessors, the Franciscans and Dominicans, as educators of the people, both native and European. Their success was due not only to the favor in which they were held at court, but especially to their humanitarianism; for "when the natives saw that they came not to rob them of their gold or silver, nor to despoil them of their women, nor to drag them away and sell them into slavery, they eagerly conformed in all things essential to the rules and doctrines of the fathers." Unfortunately, the practice of self-denial did not continue to characterize the lives of these foreign teachers of morality; and the doctrine that "the end justifies the means," upon which the rival orders were built, was not made ineffective by their teachings. Rivalries and antagonisms existed between the several religious orders, owing to which, and the complaints of the Jesuits that the interference of the civil governors of Paraguay was inimical to the conversion of the natives, they were granted authority wholly independent of the governors; and thus the native



villages in Paraguay, known as *Reductions* and *Missions*, were a kingdom subject only to the Pope, within the kingdom of the Spanish monarch, and authorized by him. Here, without interference from without, they had two centuries in which to develop the full scope of their educational ideas. Here they established over the peaceful Guaranis on the Paraná the same kind of civil government that Pizarro had just destroyed on the Andes. The people were gathered together in towns, and went to the labor allotted by their ecclesiastical rulers just as the peasantry had done under the Incas. They owned no land and held no property rights of any kind. The most skilful workman received no more for his labor than the dullard, and each had just what a master would give to his slave,—merely the food, raiment, and lodging that in his opinion might suffice. Without volition of their own, they were taken to work, or to war, wherever their religious rulers saw fit. In 1580 they rebuilt the city of Buenos Ayres, and in 1668 built the city of Santa Fé. The large ecclesiastical buildings that are still pointed out as the marvels of the Jesuits' skill were built by them. Squadrons of them were sent to the wars in Uruguay against the Brazilians and detailed to build Montevideo.

Children belonged to the Missions,—as under the Incas they had belonged to the Empire,—and were educated, fed, and clothed under its direct supervision. They were made artisans, and excelled as wood-carvers, silver- and gold-smiths; but further than this their education was wholly confined to the recitation of a few prayer formulas, and, in exceptional cases, the chants of the choir in the church service. As in their western prototype, there were two distinct classes of beings in the community,—the holy governing class and the common governed class. There was, however, this essential difference: among the Incas the holy orders and inferior class were both natives of the country, and in all their inherited sympathies and interests were part and parcel of the same nation. In the Jesuits' Reductions the privileged class came from another land in the full maturity of their intellectual powers, and were liable at any time to be transferred to new fields. What could there be in common between them and those whose labors they had at their command? Their government over the thirty Reductions over which they had absolute control had the same effect as had that of the Inca,—it developed a people absolutely incapable of self-direction and self-preservation.

While the government of the Jesuits was absolute and their educational efforts untrammelled within the Reductions, they were not confined to these. Partly through the superior favor in which the young order was held, and partly through the subtlety of their policy, within fifty years they had to a great extent monopolized the instruction of youth throughout the La Plata country, as in all South America. Like their master, they aimed at civil as well as spiritual control, and, to attain this, "their most subtle policy was to keep the keys of knowledge as much as possible in their own hands, and by giving gratuitous instruction to the youth of wealthy families, to proselyte them, and through them, or by their aid, to govern the multitude." It employed itself in building schools in connection with its churches in every considerable centre of population; and when, for political reasons, the Order of Jesuits was finally expelled from Portuguese and Spanish America, its university at Sao Paulo was one of the most noted schools in Brazil, and there were twelve fully-fledged colleges and more than fifty incipient ones in the territory now represented by the Argentine Republic. In all these "the education given was such as would tend to make them (the pupils) the passive subjects in the

hands of their teachers, and instil into their minds the conviction that all matters of government, both civil and ecclesiastical, should be left to the *fathers*, and that it was presumptuous and sacrilegious for laymen to lay claim to any power in such matters." A prominent Jesuit *father* openly declared that the education of Americans (of European descent) should be confined to reading, writing, and arithmetic. An illustration of the ideas of civil government inculcated by them may be found in their catechism, published in Cordoba, in which the duties of citizenship are defined. An edition of this catechism was published in Paraguay by the Franciscan Bishop of Asuncion, after the declaration of independence, with a note to teachers telling them "to take pains to explain to the children that in the word *king* every supreme magistrate is comprehended." Endorsed at so late a date by a bishop of the order that had received the lion's share of the sequestered spoils of the banished order, and which, after the Jesuits, was the chief educator of the people, it is safe to infer that that catechism was not an insignificant factor in the preparation of the whole people of the La Plata for the duties and responsibilities of citizenship. The following is an extract:

"The state by its organization cannot tolerate or

leave unpunished offences, especially those which tend to annihilate religion, which has, since its happy union with the state, become the first fundamental law. . . . The prison, then exile, forced service, the scourge, confiscation, fire, the scaffold, the knife, and death in whatever form are penalties justly put in force against the disobedient vassal. . . .

*“ Question. Is the vassal obliged to accept and suffer penalties ?*

*“ Answer. Yes ; for they are just and ordained by law.*

*“ Q. Is he bound to execute them himself ?*

*“ A. Yes ; except the gravest or those of a capital kind.*

*“ Q. And must he aid indirectly to execute even these ?*

*“ A. Yes ; to show that he accepts and suffers them patiently.*

*“ Q. What is meant by aiding indirectly ?*

*“ A. To mount the scaffold to be hung, or to bare the throat for the axe if beheaded for crime.*

*“ Q. May the king impose laws upon the vassal ?*

*“ A. Yes ; for God has given him legislative power over them.*

*“ Q. Can he impose laws that shall be binding upon their consciences ?*

"*A.* Yes; according to the saying of the apostle, 'Be ye subject, not only for fear of wrath, but also through conscientious obligation.'

"*Q.* That laws may be binding is it necessary that they be generally known?

"*A.* No; for in that case they would rarely be binding, as it is not easy for them to reach the knowledge of all.

"*Q.* Must the promulgation of the laws be made to all the cities of the realm?

"*A.* It is not necessary, and it is enough if it be done at the court or another customary place.

"*Q.* For the laws to be binding is it necessary for the people to accept them?

"*A.* No; for that would be to govern by their own will rather than by that of the sovereign.

"*Q.* When the laws seem burdensome what must the people do?

"*A.* Obey, and humbly prefer his petition.

"*Q.* Is it a sin to murmur against or speak evil of kings or magistrates?

"*A.* Yes; for God says, 'Thou shalt not murmur against the gods, nor curse the prince of the people.'

"*Q.* What kind of a sin is it?

"*A.* A mortal sin if upon a serious subject, or venial if upon a light matter.



"*Q.* Does he who speaks evil of his ministry speak evil of the king?"

"*A.* Yes; for they are his envoys and represent his person.

"*Q.* Whom does he despise who expresses contempt for the king or his minister?"

"*A.* He despises God, who says, 'He who despises you despises Me.'"

In the introduction to the Paraguayan edition, published after independence had been gained, "Bishop Urbieta adds a charge addressed to all priests, teachers, parents, and other citizens, in which he declares that God has inspired the supreme government with the idea of reprinting this treatise."\*

The University of Cordoba is the highest example of the outgrowth of the religion that superseded that of the Inca and Guarani, and of the means for mental discipline afforded in the La Plata countries before the era of independence. Except the College of San Marcos, in Lima, it is the oldest institution of learning in South America. After an ineffectual attempt two years earlier, the College of Saint Francis Xavier, the first school of the university, was

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\* Washburn's "History of Paraguay."



founded in 1613 by the grant of an annual income of two thousand dollars, made by the Franciscan Bishop of Tucuman, within whose diocese the city of Cordoba was located. Nine years later the "Royal University," which granted degrees in theology, arts, grammar, and philosophy, was built by its side. The course of instruction reminds us of Cowper's description of the way in which his education was conducted: "They gave me a little more Latin."

The original curriculum comprised theology, philosophy, and Latin grammar. When the scholars had acquired some facility in Latin, scholastic philosophy followed, and that was followed by scholastic and moral theology. The one object in this and all other colleges in the country was to make priests. In 1845, Sarmiento said of it, "For two centuries it has furnished a great part of South America with theologians and doctors. . . . Up to 1829 the spirit of Cordoba was monastic and scholastic. . . . The city is a cloister surrounded by ravines; the promenade is a cloister with iron grates; every square of houses is a cloister of nuns or friars; the colleges are cloisters; the jurisprudence taught there, the theology, all the mediæval scholastic learning of the place is a mental cloister, within which the

intellect is walled up and fortified against every departure from book and commentary."

Nor does this eloquent apostle of popular education seem to have been alone in this estimate of the utility of the mental training received there. Dean Funes, who made a report of its condition at the beginning of the present century, says, "Theology had come to share in the corruptions of the Aristotelian philosophy, applied to theology, and had resulted in a mixture of spiritual and profane, mere human reasonings, deceptive subtleties and sophisms, frivolous and misplaced inquiries. Such were the conditions under which the ruling tastes of these schools had been formed." And he adds that "its system of education was not fit to form worthy citizens either in a physical or moral point of view." Others declared that "the American colleges had never been anything but clerical seminaries, in which the pupils were subjected to exaggerated religious exercises, which deprived them of time that should be devoted to more useful things." Up to the time of the revolution, except the sons of the wealthy, who had been educated in Europe, it was difficult to find any one sufficiently educated to transact business with ordinary commercial forms. In 1807 jurisprudence was added to the university

courses. When learned Europeans came over to survey the Brazilian boundary the Argentines felt the need of men of practical accomplishments, and the public voice said, "We require useful knowledge instead of all these absurdities by which you make priests and nuns and pettifogging lawyers." "Towards the end of the year 1816" (the same year in which the National Congress, assembled at Tucuman, declared the independence of all the Spanish-Argentine provinces) "Dean Funes succeeded in introducing into the ancient university of the city the studies previously so much contemned,—mathematics, living languages, public law, physics, drawing, and music. From that time the youth of Cordoba began to direct their ideas into new channels." \*

Until this sensible change in the educational curriculum had been effected by the demands of the revolution, the chief feature of school education in all the La Plata countries was its iron discipline, which was eminently calculated, as it was originally designed, to make those who went out from the schools the teachers of an unreasoning obedience to despotic power. That the idea prevailed that religious

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\* Sarmiento.

authority and civil power were inseparable is apparent from the fact that the people of the remote rural districts often applied to the "captain" of a train of merchant carts which chanced to pass their way, to baptize their children. Nor did the dissolute and deplorably immoral character of the great mass of the colonial clergy tend to divorce the popular mind from the notion that obedience to power, however obtained, was a religious duty.

That the ecclesiastical training of the country did furnish one element in the preparation of the people for the submission to the long reign of terror that turned populous districts into deserts is also apparent from the fact that in Paraguay, where that training was most perfect and uninterrupted, the abject submission and the final extermination were most complete.

Against this training the natural Spanish disposition of haughty independence and proud self-confidence was inherently at war. And that this disposition, fostered by every other condition of society in the New World, must eventually break down the artificial walls built up to enslave it was inevitable.

PART IV.

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PARAGUAY.

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## CHAPTER XXX.

### INDEPENDENCE OF PARAGUAY.

THE history of Paraguay has been most anomalous. As a Spanish-American colony, throughout its entire colonial period it was singularly free from those bloody revolutions characteristic of the Spanish dominion. This freedom from revolution was due to two singular causes. The first of these was the civil policy established by Irala. In other parts of the continent seized by Spain the natives were exterminated or conquered and became slaves. The *Mestizos* resulting from the alliances of the conquerors with the conquered were, in the eyes of the haughty Castilians, a degraded race. Here, on the contrary, the alliances formed between the adventurers from the Old World and the peaceful Guaranis were sanctified by marriage, and the *Mestizos* of Paraguay, in the first century of its history, were altogether as honorable as either nation from which they sprung, and were recognized as the legitimate heirs of all the honors and privileges of both. They re-



tained the punctilio of the Spaniard with the simplicity of the Guarani, and, living unambitious lives in easy abundance, were truly Spanish-Guarani subjects—not vassals—of Spain. For a hundred and fifty years no Spanish colony increased so rapidly in population or enjoyed so great security of life and property.

The second cause of Paraguay's unparalleled tranquillity was the peculiar educational influences brought to bear upon the nation in the second century of its existence. This unforeseen influence coming from an external source was the chief agent in frustrating the plans of Irala for the future development of the nation he had founded. Ten years after the organization of the Order of Jesuits its representatives arrived in Paraguay, "and from that time the history of the Jesuits is the history of Paraguay." As we have seen, their moulding influence is traceable through all the Provinces, but nowhere else did they secure the exclusive moulding influence accorded to them in the Paraguay Reductions by the King of Spain. Each Reduction was ruled by two priests (rarely Spaniards), who lived in it. One managed its temporal affairs, and the other devoted himself to the education of the children and the performance of religious ceremonies. As already intimated, these Reductions were a repro-

duction, with slight differences, of the hierarchal regime established over the laboring class by the Inca. With a simple change of the names of the divinities worshipped and verbal differences in the chants of the laborers while at work under their taskmasters, the description of the one is the description of the other. The effect of the one as traced in Peru by Prescott is precisely the effect of the other in Paraguay as traced by Washburn.

"In the Jesuit *pueblos* (villages) there were no laws, either civil or criminal. The only rule was the will of the Jesuit." But even this *imperio-imperium* did not satisfy them. "There was something inherent in the order that seemed to incite its members to universal dominion. They aspired to influence in everything, temporal and political as well as spiritual." "They were all the while intriguing to get hold of the civil government." By their intrigues after political power the King of Spain at length felt himself of less authority than they, and, impelled to follow the example of Portugal, he made a present to the Pope of all the Jesuits in his dominions. They were expelled from his South American possessions in 1767, one hundred and fifty-seven years after their admission. The Viceroy of Buenos Ayres, to whom was assigned the duty

of having them collected and sent out of the vice-royalty, in reporting to his royal master the fulfilment of the duty, gave the following summary:

"I had to anticipate its consequences on five hundred priests, distributed over a distance of more than seven hundred leagues; possessed of twelve colleges; of one house of residence; of more than fifty estancias and places where they were building, which were so many more colleges, and settlements made up of a vast number of slaves; of thirty towns of Guarani Indians, with more than one hundred thousand inhabitants, and one hundred and twenty thousand Abipones, Macobes, Lulis, and various other nations of Chiquitos; not to speak of many more, of whom, on the Jesuitical principle of keeping the Indians from all intercourse with the Spaniards, we know nothing. . . . The largest college, that of Cordoba, is generally reputed as the head of the powerful empire of the Jesuits. Empire it may truly be called, because, counting Indian slaves and other servants, they have in this vast country more servants than the king."

During the century and a half in which the Jesuits had had absolute control in thirty cities of Paraguay, and in all parts the controlling influence in moulding education and popular thought, they

had so impressed their system on the people that for them to have changed without the accession of some mental or spiritual force from without would have been a miracle. But no transforming thought or power from without came to their aid. The Reductions were ravaged by slave-hunters from Brazil and despoiled by unscrupulous rulers placed over them. Their remnants, as well as the majority of the whole Paraguayan nation moulded by the same influence, continued in unthinking, unquestioned obedience to existing authority.

Bernardo Velasco, the Spanish Governor of Paraguay at the era of the South American rebellion, was a wise and judicious ruler, under whom the people were conscious of no violation of their rights, and felt no hardship from his authority. Hence they had no object in revolution. Their intercourse with Buenos Ayres had always been so slight, they felt no interest in the political act by which it severed its connection with the mother country and flew to arms. Nor could it then be induced to join in the rebellion. A little later, roused by the assertion of the colonies already in arms,—that independence was necessary for future safety,—a few of the leading men of Asuncion determined to secure it. The prudent governor yielded to the demand, and Para-

guay ceased to be a dependency of Spain without striking a blow or shedding a drop of blood. The natural result of its Jesuitical training followed.

It has been truly said that "the crucial test of a good and wise administration is that under it the people have advanced in intelligence and grown self-reliant and capable of self-government; so that, if the existing government or all of its members should be removed, the people would be so accustomed, not only to law and order, but to the responsibility of power, that they would rapidly improvise another, adapted to their necessities, without revolution or serious embarrassment."

Proved by this test, all of the Spanish-American governments have been lamentable failures, and none more so than the much-lauded Jesuits' government of Paraguay. Without invidious class distinctions, without the turbulent Gaucho element that drenched other sections in blood, without the envies and hatreds that fired factional rivalries in the colonies to the south and west, this colony, planted in the "Paradise of the New World," failed to seize the hour of its emancipation solely because its educational forces had wholly unfitted it for self-government.

An attempt was made to follow the example of

Spain after the deposition of Ferdinand VII.,—an example that had already been followed in succession by each of the revolting colonies,—and a governing *junta* of three persons was resolved upon. As the military had always been the strong arm of the civil power, the two most popular generals were naturally deemed indispensable members of the *junta*. “But neither of these officers knew more of letters than the horses they rode. It was necessary to find one, a native of the country, more liberally educated, who knew something of legal forms and proceedings, to put the *junta* in operation. Unfortunately, there was but one native of Paraguay in the country qualified for the work. This was Dr. Francia, who had been educated at the University of Cordoba, and whose occupation had been to prepare papers, collect and adduce evidence in legal cases such as was to be submitted to the illiterate judges of such tribunals as then existed.”

The *junta* of three was followed by a joint consulate of two persons,—the commander-in-chief of the army and Dr. Francia. “The consular chairs bore the names ‘Cæsar’ and ‘Pompey.’” But “Cæsar,” *alias* Dr. Francia, soon got the better of “Pompey,” and, after sundry diplomatic manœuvres, among



which was the calling of several "Congresses," in 1817 he was declared PERPETUAL DICTATOR OF PARAGUAY. "Thence till 1840 there was no sign of authority save the will of Francia, who thought no more of putting to death the best men in the country than most men do of killing a mosquito." It was "but a slight modification of the Jesuits' system applied to a people already prepared to receive it that produced the merciless reign of Francia. It was the Jesuits' system still when the power was all concentrated in the hands of the cruel Dictator, the difference being that the power was wielded by one man rather than by a hierarchy. The people were so emasculated of all sense of power or influence in the government that neither the Dictator nor the *fathers* ever could conceive of anything so absurd as that any subject could have a right that did not accord with the interest, caprice, or wishes of the supreme power. This is and ever has been, since the days of the Jesuits, the conviction, the controlling idea, the consciousness of those rulers of Paraguay that the country itself has produced."

There is not a gleam of light in the twenty-three years of that dictatorship. "So long as one writes of Francia he can tell nothing but a catalogue of



crimes committed by a man who had no redeeming quality. The whole of his long reign is one perpetual wail of misery.”\*

Although Spain and Portugal both adopted the policy of excluding foreigners from their colonies, after the treaty of Utrecht it was impossible to keep them entirely excluded from the Spanish Provinces, and a few had penetrated as far as Paraguay. The Jesuits had carried the same policy into an exaggerated practice, not even permitting Spanish subjects to enter the Reductions. Francia continued the exaggerated policy of exclusion throughout his jurisdiction. No one from abroad was allowed to enter Paraguay, and those already there were not allowed to leave. In 1815 two English merchants succeeded in getting away, the future Dictator believing that through their representations the British Government would be induced to become his ally. Ten years later the scientists Renger and Longchamp and a few Englishmen escaped. In the succeeding fifteen dreadful years only the scientist Bompland was allowed to leave. With these exceptions, Paraguay was, as it were, hermetically sealed from the rest of the world from the appointment of

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\* C. H. Washburn.

Dr. Francia until his death in 1840. No news from the outside world could penetrate hither. No knowledge of the affairs of Paraguay could reach the outside world. There was no more intercourse between the people of Paraguay and the struggling factions across the river than between them and the transatlantic nations. It was a period of abject terror, such as held the people of San Juan under Quiroga and Buenos Ayres under Rosas, but more intensified, more hopeless. There was no anarchy, because there was no untrained spirit to create it and no exile to return with it. The system of espionage was so perfect that no one dared express a thought to his nearest friend lest it reach the Dictator and cost him his life. The soldiery, servants, the members of one's own household were his instruments. When Francia died the people seemed only in terror that his malign power might still follow them. For months after they knew his body was dead no one dared to speak of him save in a whisper, and without glancing fearfully over the shoulder, as if expecting to see his avenging presence. On his death a military *junta* again took the place of a provisional government. But as the supreme head of the military (Francia) was gone, it was utterly incapable of doing anything. After waiting for about three

months the people began to breathe with a little more freedom, seeing that the "defunct" did not return to imprison, torture, and slay them, and determined to call a "Congress," which was their one idea of legalizing a government.

Carlos Antonio Lopez saw that the government could be seized by any hand strong enough to grasp it, and resolved that his would be the hand. He therefore induced the commander of the army to assume the provisional power and call a "Congress" of three hundred. In this Congress he acted as secretary, and again the executive authority was nominally vested in two consuls, General Alonso and C. A. Lopez.

A few words on the Paraguayan method of constituting a "Congress," and its mode of transacting business after being constituted, may not be wholly uninteresting, and may serve to throw some light on other sections of the La Plata also, it being but a slight exaggeration of, if not the exact method prevalent in, all. An election, properly so called, was unknown. When such an assembly was deemed essential, the representative of absolute authority (or the aspirant to that position), by whatever name known, issued an order naming certain individuals, who were commanded to repair to the capital at a

certain time, much as a witness would be subpoenaed in the United States to attend a given session of court, and he no more thought of refusing compliance with the requisition. The order usually contained no specifications of the subjects to be considered by the Congress; but when assembled, such measures as the existing power had already determined should be recognized as legal, and sanctioned, were presented to be voted on, and woe to the man who held an adverse opinion. The certainty of this woe insured a unanimous approval. Francia never called a Congress after the one that acknowledged him as Dictator. A few were called by his successors. When such was the case, the acts of the executive already done were submitted for approval. And such was the influence of education and fear that there is no instance known of a dissenting vote. The assembly was called to assent to what a dominant will demanded, and for nothing else; and all experience demonstrated that to do anything further, even so much as to express an opinion or make an inquiry, would be to expose oneself to death, accompanied with nameless horrors.

This mode of election also prevented the possibility of a "member of the opposition"—if such existed—from getting a seat in the assembly.

The Lopez consulate was authorized for three years. This gave him time to mature his plans. At the end of the term another "Congress" was called, to which he proposed to change the form of the government to a Federal Republic. It was done, and he made himself President for ten years. He then dissolved the Congress. As there was no organic law for reassembling it, as soon as he had dissolved the Congress of 1844 the power of Carlos Antonio Lopez was absolute.

In the mean time Rosas had raised himself to the supreme power in Buenos Ayres, and after the death of Francia refused to acknowledge the independence of Paraguay. As it had been a part of the Viceroyalty of Buenos Ayres, he chose to consider it as properly falling under his administration, and determined to possess himself of it. But before his thought could be put into effect his career of domination was cut short.

The next year after becoming "President" of the "Federal Republic of Paraguay,"—that is, in 1845,—Lopez established *El Paraguayo Independiente* at Asuncion, the first newspaper ever published in Paraguay. It was a government organ, "whose sole object was to praise Carlos Antonio Lopez."

The first printing-press in America was brought

to Paraguay by the Jesuits, and great honor has been accredited to them therefor, as pioneers of intellectual culture. The only use, however, made of that press or any other established by them throughout their vast "Empire in America" was the publication of theological treatises. A few of this class, issued from the press in the Paraguay Missions, in the Guarani tongue, are still extant.

## CHAPTER XXXI.

## DESTRUCTION OF PARAGUAY.

DURING the colonial period the wealthy class of citizens in all the Provinces were supplied with manufactured goods from Europe. The object of the exclusion practised by the mother country was to secure to Spain the entire trade. One objection brought against the Reductions by the secular authorities was that the traders were excluded from them, and that thus the kingdom suffered loss through its colonial trade. The complaint went to the king, and an arrangement was made for the security of the royal revenue, by which Spanish traders were admitted to the Reductions. These traders transacted their business with an individual in the Reduction appointed for the purpose, and did not come in contact with the people themselves. During the early part of the dictatorship of Francia he allowed goods to be entered at Villa del Pilar, the most southern port on the Paraguay River, but



he did not allow a single vessel of any nationality to ascend beyond its mouth on the Paraná. Rosas was then pursuing the same policy at the mouth of the La Plata; and Brazil, in order to traffic with its La Plata Provinces, was subjected to all the hardships of colonial times. To keep up its difficult and uncertain intercourse with these Provinces, four circuitous water-routes were followed. The greater part of its trade was carried on by the original one discovered by the Mamalucos of Sao Paulo in the seventeenth century. By it merchandise intended for Cuyubá, the capital of Matto Grosso, was received at Santos, the Atlantic seaport in latitude  $24^{\circ}$ , and carried thence on muleback up the steep ledges of the Serra do Mar to Sao Paulo. Thence it was carried eighty miles west to the village of Porto Feliz, and embarked in canoes on the Tieté, down which it was taken to the mouth of the Pardo. The course of the Tieté is interrupted by about fifty falls, around which goods and canoes must be carried by carts or on the backs of the navigators. Arrived at the mouth of the Pardo, the persevering navigators rowed up that stream to its source. Thence the goods and boats were again carried, partly by slaves and partly by soulless beasts of burden, over the crest of the Serra do Jaci and em-

MAP Showing the routes of Communication with its LA PLATA PROVINCES available to BRAZIL before the opening of the RIO DE LA PLATA.





barked on the head-waters of the Tocari, a branch of the Paraguay. Down this it floated to its mouth, and was thence rowed up the Paraguay to the mouth of the Cuyubá, and up that stream to the city of the same name, which stood near its banks.

By the second route, merchandise was received from the ocean ships at Para, in  $1^{\circ}$  south latitude, and taken thence up the Tocantins River to its source; carried across the Serra do Santo Martha to the Pañanahibo, which, after its union with the Grande, becomes the Paraná; down it to the mouth of the Pardo; thence up the Pardo, and continued as by the first route.

A still more circuitous way was followed, up the Amazon and its tributary, the Topajos, to its source; thence carried on shoulders over the Serra do Diamantino to the village of Matto Grosso; thence down the Paraguay to the mouth of the Cuyubá, and up that stream as before.

But Brazil's easiest—although longest—water-way of reaching this Provincial capital was by the Amazon and Madeira Rivers to the source of the Guapore; thence a few leagues of land carriage and down the Paraguay.

The shortest of these routes required ten months of hard labor, and by none of them could a caravan

effect more than one round trip yearly. The difficulties encountered in their transit doubled or trebled the cost of all foreign commodities to the consumer. But these tedious river voyages were less dreaded than the overland journeys that involved climbing a succession of mountain ridges, traversing barren sand downs, and encountering the hostility of unconquered tribes of Indians. Even the most circuitous river highway did not give exemption from such hostilities, and a mercantile caravan necessarily included an armed guard.

One of the first acts of the Government of Buenos Ayres, after the overthrow of Rosas, was to declare the La Plata free to the ships of all nations. The next year (1853) the United States sent out Lieutenant Thomas Page, in command of the "Water-Witch," to explore the La Plata tributaries. It was a purely scientific expedition, and its results were made public for the benefit of all governments and individuals alike. Nor were any nations more directly interested in the results or so much to be benefited thereby as those whose territories bordered their banks. To Brazil this exploration was of paramount importance. If steam navigation were demonstrated as easily practicable on the Paraguay and its tributaries, the advantage to her in substituting it

for the old laborious methods of communication with her inland Provinces would be incalculable.

President Lopez was more liberal in his policy than Dr. Francia had been. He had built some boats for the navigation of the rivers bounding his territory and kept up a little commerce with the neighboring States, but he could not brook the idea of the freedom of the Paraguayan waters, and as he held control of both the Paraná and Paraguay above their junction, it was in his power to hold them closed against the vessels of other nations. This he was determined to do. For the benefit of Paraguay he was finally induced to give Lieutenant Page permission to explore those rivers as far as the limits of Paraguay, but no farther; because, as he said, if he should allow an American boat to pass his boundary, Brazil and other nations could claim the same privilege for their merchantmen. With a Brazilian permit, he did, however, ascend to Coimbra, and reported that there were two hundred and fifty miles of the river-course between the uppermost settlement under the Paraguayan Government and the first settlement under the Brazilian Government without a civilized habitation.

The report of his survey was most flattering to commercial interests; but Lopez was incensed at



the privilege taken of going beyond his boundary, and from that time put obstructions in the way of the further execution of the enterprise, which had to be abandoned in that part of the Plata system. Brazil afterwards sent up an armament to try to force him to yield the freedom of the river, but the armament was defeated. Negotiations were finally effected by which Brazil was allowed to send one steamer per month to the city of Cuyubá, by the way of the Paraguay River. With many troublesome restrictions and occasional interruptions and complaints on both sides of breach of contract, this arrangement was continued until the death of Lopez I., which occurred in 1862. A limited freedom of the waters was also accorded to other powers.

Although an extremely selfish and avaricious man, Carlos Antonio Lopez was not of a sanguinary disposition like his predecessor. As his ideas of government were derived wholly from Francia and Jesuitical influences, it could not be other than an absolute despotism. His system of espionage was as perfect. But as taxes rather than blood was his uppermost idea, under him the people enjoyed more security in their homes and more prosperity than at any time during their independence. Charles H. Washburn, commissioner and minister resident of



the United States at Asuncion from 1861 to 1868, gives the following description of rural domestic life in this period of comparative security :

“Just in the selva, or on the borders of the woods next to the plains, the inhabitants have their dwelling-houses. A description of one will answer to four-fifths of all. They are usually of adobes, thatched, having two or three rooms, the largest of which is perhaps fifteen by twenty feet. This is the dining- and sitting-room, while the others serve for sleeping-rooms. Besides this main house there will be several other hovels for slaves, or *peóns*, besides the cook-house. There is always an abundance of orange trees, and generally, near by, a rude mill for grinding the sugar-cane, and a sugar-house or shed under which one or two boilers are set for boiling down the syrup. At the time of harvest the gathered maize is suspended or stacked in the husk near the house, elevated from the ground to keep it from mice, etc. Being no mills, the corn is pounded in mortars made from a log of lapacho tree, generally eighteen inches in diameter and three feet high. The *peón* women, while pounding it with their pestles, beat a kind of dull music till the grain is sufficiently pulverized. Every family had a large number of *peóns*, with

many children, generally nude. The *pēons* are of mixed Spanish, Indian, and negro blood, the Indian largely predominating. There were no stables. The cattle grazed in common on the plains in front, and each family had enough for its needs. Near the house is usually a patch of maize, of sugar-cane, of cotton, of mandioco, and of tobacco, all rarely exceeding two and a half or three acres. Yet on this was raised the family supplies for the entire year. They also keep chickens. Beef is always cheap in the market of the capital. A puchero (meat stew) was the principal dish. A bit of boiled mandioco was laid beside each plate, also a bit of corn-bread or *chipa*. After this, dulce" (preserves or any kind of sweetmeats). "When the meal was concluded a gourd of water was passed around to each one at the table, and with a large draught the meal was concluded. This was the average meal of a family from one year's end to another for dinner and supper. Tea and coffee were scarcely known. Wine was never used except at festivals. Potatoes are not raised in the country. The mandioco is, however, a good substitute. This is a root something like a sweet potato, but more nutritious. It grows usually from six to ten inches long and from one and a half to two inches thick, covered with a thick

skin that easily peels off. It is eaten boiled and roasted. When boiled has very little taste. Unless cooked soon after ripe, it does not become soft. A fine flour is made from it in the same way that starch is made from potato. The flour is used for the *chipa* or bread. It is made by mixing the flour with pulverized cheese and suet or lard and then baked. When fresh it is delicious, but hard to digest, owing to the cheese. It soon hardens and becomes unpalatable. The cheaper, coarser *chipa* is made from maize. These are the only things like bread known to the natives. Wheat is not grown, and the flour imported is used by foreigners."

Even this picture of simple rural prosperity and domestic felicity was destined to be overshadowed and soon blotted out. On the death of Carlos Antonio Lopez, now known as Lopez I., his reputed son, Francisco Solano Lopez, declared himself his successor by the will of the deceased, during whose life he had been invested with much power, and already held the military under his command. His succession was therefore speedily ratified by the army. Then began a re-enactment of all the bloody horrors of the bloodiest eras known to any age, until in comparison the people might even have sighed for Francia's mild reign. But agencies were

already at work destined to cut short the darkest day of human woe with the blackest night of human terror.

Although by the treaty of 1859 its independence was guaranteed, neither Brazil nor the Argentine States were yet reconciled to yield the old claim to Uruguay. In 1863, Venancio Flores, the candidate of the "Colorado" party, was defeated for the Presidency of Uruguay, and after his defeat took refuge in Buenos Ayres. Uruguay then enjoyed a respite of comparatively good government under President Berro, the leader of the "Blanco" party. As was the custom of defeated aspirants for power, General Flores set himself to gain his object by collecting forces to eject his successful rival from the Presidential chair. This is known as the third Flores insurrection. It is claimed that Flores organized troops and gathered forces and stores for it while in Buenos Ayres, and that that government connived at these proceedings. Returning to Uruguay, he was further reinforced from the Brazilian Province of Rio Grande, and began war against the existing government. Acting President Aguierre (constitutional successor of Berro) remonstrated with the powers on each side of the Banda Oriental, and represented to them that great injury was being sus-

tained by his country through their connivance in the course pursued by General Flores. These remonstrances were ineffectual. But while Uruguay was thus harassed, Brazil took occasion to present a claim of fifty counts against Uruguay for damages said to have been sustained by its citizens through the insurrections in Uruguay, and demanded immediate settlement. President Aguierre answered that Uruguay likewise held a similar list against Brazil for like infringements of the rights of its citizens, and that the two would probably nearly balance each other, and expressed a willingness to attend to their adjustment at a convenient time, but added that owing to the complication of difficulties with which the Uruguayan Government was then contending, partly owing to the culpable negligence of Brazil in allowing reinforcements to go from its territory to the assistance of General Flores, attention could not at that time be given to the adjustment of those claims. Brazil then sent its ultimatum: Uruguay must pay those claims within six days or the Brazilian army would invade its territory. Its fleet was already anchored in the Bay of Montevideo, ready to besiege the city at the expiration of the time specified.

In this strait the President of Uruguay appealed

to Lopez II., of Paraguay, for assistance, representing that if the national existence of Uruguay were destroyed Paraguay could not hope for safety, or that its territory would be respected. Lopez II. declined to send assistance to Uruguay or to form an alliance with its harassed government. But he notified Brazil that he would regard any invasion of Uruguay as threatening the safety of Paraguay. This, he afterwards claimed, was a declaration of war in the event of a Brazilian invasion of Uruguay. Brazil paid no attention to the threat, but when the six days of its ultimatum had expired blockaded Montevideo with its fleet and threw its land forces into Uruguay. With this assistance, General Flores forced Aguirre to resign the government, and Senator Villaba, then the constitutional head of affairs, opened negotiations with the besiegers. General Flores was then declared President of Uruguay. Thus the Uruguayan Government that had appealed to Lopez II. was extinct, and that which had taken its place was in reality a creature of Brazil.

When Lopez II. knew that Brazil had disregarded his protest, he considered himself at war with that power, and fired into the Brazilian mail steamer, the "Marquis of Olinda," on its regular trip to Matto Grosso, November 14, 1864. The steamer had no

means of defending itself, and was taken by the Paraguayans and all on board thrown into prison. Brazil did not consider the warning formerly given by Lopez II. as a declaration of war, and saw fit to construe the attack upon the "Marquis of Olinda" as an unwarranted insult to the nation in a time of peace. She therefore immediately declared war and solicited the Argentine Republic to join with her. This solicitation was ineffectual.

Lopez II. was ready for war, and was anxious to carry it into Brazilian territory. To this end he asked permission to cross his troops through the Argentine Province of Corrientes. This was refused on the same alleged ground that had been given to Brazil, namely, that the Argentine Republic proposed to observe a strict neutrality. Lopez II. retaliated upon the Argentine Republic for the refusal of his request by sending an army against the capital of Corrientes, and destroyed that city. This act incensed the Argentine people and government, and they no longer hesitated to join Brazil in offensive measures. Brazil, the Argentine Republic, and Uruguay then united as "The Triple Alliance," binding the three governments unitedly to wage war against Paraguay until its existing government should be destroyed.



"Lopez was the Pope of Paraguay, in the full exercise of temporal power, and his government that which for ages the Jesuits have labored to establish throughout the world." \* He now seemed to feel himself invincible, and boasted that when he should fall not a Paraguayan would survive him. He immediately called a "Congress," which, of course, approved of all he had done or might do, and conferred on him the title of Marshal. From that day the only newspaper in Paraguay was filled with fulsome praises of Marshal Lopez, dictated by himself. It was regarded with interest by the citizens, not as giving any reliable news of the situation of the country and the pending conflict, but as indicating upon what subjects it would be safe to speak with each other. No newspapers from other countries were allowed to reach those to whom they were addressed (except to members of the foreign diplomatic corps) until they had first been opened and examined by "the Postmaster-General of Paraguay," to see that they contained no remarks adverse to the policy or greatness of the Marshal.

Lopez II. did not hesitate to sustain himself in

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\* Washburn.

despotic power by the system of espionage practised by his predecessors, and to make it yet more effective he added the priests to the detective agencies employed by Lopez I., and by means of the confessional read the inmost thoughts of his subjects. Thus, however guarded had been the lips through life, the dying confession, by which alone it was believed the soul could receive absolution and gain eternal rest, might be and was wrested to convict the living of treason against the Marshal.

It is said that in the settlement of the country no part of the New World had received so many noble families as Paraguay, but long before the final scene in the tragedy nearly every family of noble blood had been destroyed. To lift the veil on the horrors of those years, in which all that remained of the better instincts of mankind were trampled out, would be but to harrow human sensibilities.

The population of Paraguay at the death of Lopez I., in 1862, is not known, but was probably eight hundred thousand or more. Washburn expresses the opinion that the exact number could not possibly be ascertained within one hundred thousand. He further estimates that there could not have been over ten thousand in the entire Paraguayan army at the close of the war, although all boys over ten

years of age had been drafted into it, and the menial service of the camp was performed by women. He charges Lopez II. of going into eternity with the slaughter of seven hundred thousand of his people on his soul. Other estimates place the loss of life as high as one million.

The natural disposition of the Paraguayan people, as their whole national existence shows, was entirely unwarlike. They had an intense hatred for and fear of the Brazilians, engendered by the slave-hunting raids of the Mamalucos, by which the harmless citizens had been carried off by thousands to be sold in Rio de Janeiro. In this war they were carefully instructed that the object of the Brazilians was to capture and carry the people into slavery. With the fear of Brazilian slavery on the one hand and of the Marshal on the other they continued the desperate struggle.

True to his threat to leave no Paraguayan to survive his fall, when forced to retreat, the Marshal detailed bands of soldiers to drive all the inhabitants before them, leaving the country desolate. "The people had scarcely anything to eat except what they could pick up in the woods and deserted country, and seldom in the history of this world has such misery been endured as by these helpless

women and children. Thousands and tens of thousands of them died of actual starvation." In the last few months of the struggle, when enough soldiers could not be spared to do this work effectually, the guard was ordered to cut the throats of the people before leaving them, when they could no longer keep them beyond the reach of the invading army. The command was faithfully executed. But even then some pitiable, naked, starving stragglers fell into the hands of the invaders.

The Paraguayan war ended with the death of Lopez II., who was killed at Aquidaban, March 1, 1870, and the victorious army of the "Triple Alliance" became the guardian of Paraguay until a native government should be organized to take charge of it.

The Paraguayan war was doubly a war of extermination. The allies determined to exterminate Lopez II., and he determined that his people should first be exterminated. The extension of its commerce and its boundaries might have been a sufficient motive for Brazil, aside from the question of national etiquette and the presumable insult to its flag. But a higher and a more disinterested motive doubtless moved many of the Argentine patriots and added to the zest with which they rushed to

the vindication of their own wrong. They had just succeeded in freeing themselves from a similar tyranny to that which they believed bound the people of their sister nation, and sincerely believed that the Paraguayan people could only be freed from that odious tyranny by outside interference. The Argentine exiles who had so recently returned to free their own land were now ready to lay down their lives in the disinterestedly humane attempt to rescue others as enthralled as they had been.

## CHAPTER XXXII.

## RECONSTRUCTION OF PARAGUAY.

DURING the administration of Lopez I., while the ports of Paraguay were not wholly closed, a number of Paraguayans had gone into the neighboring Provinces, ostensibly for the prosecution of business enterprises. In reality they were exiles. On the downfall of Lopez II. several of these returned with enlarged views of government, gained by intercourse with those more liberally instructed. These, the few deserters who had gone over to the invading army and were now set free, and the scanty fragments of the army of Lopez, were all there was from which and by which to make a new government for the nation that might arise from the ashes of the one so completely destroyed.

The old Paraguayan nation was dead. The new Paraguayan nation was not yet born. The country was wholly devastated and its towns in ruins. Of the remnant of its people nine out of ten were

women, and over these the self-constituted executors of the old nation held a claim of \$235,100,000 for the costs of the war, and an additional undefined amount for the indemnity of their citizens. Yet in the face of all these discouragements, that little handful of exiles and war- and pestilence-worn veterans set themselves to fashion a constitutional government that should foster a nation into life. It is a sublime picture. The hurrying nineteenth century may well pause to contemplate it.

A provisional governing *junta* was formed, consisting of three natives of Paraguay, two of whom had been in exile since before the war; and on November 25, 1870, a constitution similar to that of the Argentine Republic (and to that of the United States) was adopted. It guarantees security of person and property, religious liberty, and summary punishment to any one who may attempt to make himself dictator. The government then established is in three departments,—Executive, Legislative, and Judicial. The Chief Executive is called President, and, together with a Vice-President, is elected for a term of four years. They are chosen by presidential electors chosen by the people. Each district is entitled to four times as many presidential electors as it has senators and depu-



ties. The President's Cabinet is composed of a Minister of the Interior, Minister of Finance, Minister of Justice, Public Worship, and Public Instruction, and Minister of War and the Navy. The President's annual salary is six thousand dollars, that of the Vice-President three thousand dollars, and of each member of the Cabinet eighteen hundred dollars.

The Legislative Department consists of a Senate and a House of Deputies. The senators and deputies are chosen directly by the people. A senator is allowed for every twelve thousand inhabitants, and a deputy for every six thousand. Six years constitutes the senatorial term, and four years that of the deputies. One-third of the former and one-half of the latter are elected every two years. Both senators and deputies receive an annual salary of five hundred dollars.

The Judicial Department consists of a Supreme Court, with three judges, and inferior courts. Each judge of the supreme bench receives a salary of one hundred and fifty dollars per annum.

Old Paraguay, or the portion of Paraguay lying east of the Paraguay River, is divided into twenty-three parts called *Partidos*. Each Partido is governed by a chief of police (military governor), as-

sisted by a committee of administration. The portion lying west of the Paraguay is still unsurveyed, and is almost wholly in possession of wild tribes of Indians. Before the ratification of the treaty of limits with the Argentine Republic, that nation had made Villa Occidental, on the Paraguay River, the capital of this part of the Gran Chaco. On its award to Paraguay, that nation continued it as the capital of its Territory of Gran Chaco and changed its name to Villa Hayes. On the 26th of March, 1872, the constitutionally-elected Government of Paraguay concluded a treaty of limits with Brazil, by which the latter gained as a war indemnity thirteen hundred and twenty-nine square miles of territory,—the very portion of the old Missions it had always coveted, in addition to that formerly ceded by Spain to Portugal.

The bed of the Paraná was then fixed as the boundary between the two nations, from the mouth of the Paraguay to the great falls of the Paraná (Salto Grande), south latitude  $27^{\circ} 27'$ . Besides this cession of territory, Brazil claimed a cash indemnity of two hundred million dollars, which Paraguay promised to pay. The Argentine Republic computed its war claim at thirty-five million dollars, and Uruguay estimated its claim at one hundred thou-

sand dollars. On the 20th of April, 1883, Uruguay waived its claim against Paraguay for this one hundred thousand dollars of war indemnity, thus giving a tangible proof that it wishes the prosperity of its impoverished neighbor. Of course, the impoverished nation has nothing with which to pay either the Argentine or Brazilian claims, nor yet the interest, much less the long list of claims for indemnity of citizens. But so long as both nations hold those claims, either may construe an attempt upon the part of the other to appropriate territory in liquidation thereof as detrimental to her interests and a sufficient ground for armed intervention.

One of the first acts of the new government was to negotiate a loan in Great Britain, ostensibly for internal improvements. The disposition made of this loan was not satisfactorily accounted for to the people, and when the interest fell due there were no funds with which to meet it; consequently the credit of the new nation was destroyed, or rather failed to get existence. Notwithstanding this added disaster it struggled on, its patient people still hoping against hope, and its condition has been gradually, slowly, but surely improving. Before the war a principal part of the wealth of Paraguay consisted in its immense herds of cattle. At the

close of the war there were not enough left in the country to furnish beef for the people. In the intervening years considerable numbers of cattle have been taken over from the Argentine Province of Corrientes to restock its estancias, until, in 1882, it was estimated that there were five hundred thousand in the country.

Since the war the burden of labor has rested on the women, who are industrious to the last degree. They dig, plant, tend, and gather the crops, and then, too poor to find other means of conveyance, uncomplainingly trudge off to market with the produce upon their heads. Judging by a law passed in 1883, some of the "lords of creation" have been willing they should bear the burdens alone. That law decrees that every able-bodied man who has no visible occupation and refuses to work, shall be sent to a penal colony in the Gran Chaco as a vagrant and put to work. As in the old nation, the laborers are of the mixed Guarani race and speak the Guarani tongue. Few of the Spanish-speaking population are found outside of the towns, and much the larger part of them live in Asuncion and its environs. Among them are many individuals as cultivated and refined as are to be found in any Spanish-American city. All classes are noted for their kind disposi-

tion and unbounded hospitality. "Under exceedingly adverse circumstances they have proved themselves as generous as they are brave."

One of the first steps taken by the new government was to invite immigration, and it has continued persistently in the attempt to recruit its population from the excess of European nations. To that end it has offered favorable terms for tracts of land for colonization to emigration societies in the several countries of Europe. The British Government made haste to publish a manifesto warning the subjects of Her Majesty of the dangers and difficulties to be encountered there, but did not wholly deter them. The societies on the Continent were also measurably successful,—so much so that the population of Paraguay increased thirty-three per cent. between 1870 and 1876. In 1873 there were two thousand three hundred foreigners within its bounds, and in 1879 the number had increased to seven thousand. One-third of these immigrants were Italians. Next after these in number were, successively, Brazilians, Argentines, Spaniards, and Portuguese.

While the general invitation given could not discriminate between nationalities, a strong desire was felt to induce Germans to settle in the country, and

no available means have been neglected for spreading throughout Germany an intimation of the cordial welcome awaiting them; but up to 1876 only ninety persons had availed themselves of it. In 1881 there were three hundred and fifty Germans in Paraguay.

In 1882 Congress passed a law providing for the sale of its public domain, which comprises nearly the whole country. By this law the lands are distinguished, according to their nature, as agricultural and grazing lands. The Minister of the Interior is authorized to establish agricultural colonies on the former and dispose of the latter to *estancieros*. In disposing of lands for colonization, preference is to be given to those lying along the course of navigable rivers and actual or proposed railroad routes. The agricultural lands are divided into lots of forty acres each, and immigrants who settle on them are entitled to receive from the national treasury an amount sufficient to pay their passage from the port where they embarked, to build a house and purchase the necessary farming implements and stock, and provisions for the family for six months, or, in extraordinary cases, for a year; and at the end of a five-years' residence thereon, to the deed to eighty acres of land. Each immigrant also has the

right to purchase four additional lots at forty cents per acre.

The grazing lands are distinguished in three classes, according to their quality or accessibility. The prices fixed by government on these three classes are fifteen hundred dollars, one thousand dollars, and eight hundred dollars, respectively, per square league. This offer is already attracting the attention of foreigners, and several have embarked and are preparing to embark in the experiment of cattle raising.

Upon its acquisition, the region about Villa Hayes was offered for colonization, and now there is a thriving agricultural community established there. It is found that the lands in the vicinity of settlements of English and German agriculturists soon double in value.

Liberal inducements are also proposed to immigrants wishing to engage in manufacturing industries. In 1881 an English company started a pottery at Araguá, forty miles from Asuncion, on the railroad, and is said to be doing well.

The results thus far have been so encouraging that Paraguayan colonization schemes are receiving increasing attention in the Old World. The various emigration committees in Germany, at a meeting



in Frankfort, in January, 1884, resolved to push the matter. The Geographical Society of Leipsic has been using its influence in the same direction for some time. Nor is it probable that there is any part of the world in which actual settlers can find better lands or a finer or healthier warm climate awaiting them. The mercury in the summer ranges from  $85^{\circ}$  to  $98^{\circ}$  Fahrenheit at Asuncion, and has rarely if ever been known to go above  $100^{\circ}$ . The winter temperature seldom falls below  $40^{\circ}$ . The average annual rainfall is about five feet. The surface of the country is diversified. Along the Paraguay River the eastern shore presents an unbroken line of forests. On the western side immense tracts of prairie are varied with groves of palm and cocoa trees. Ranges of low mountains traverse the northern part of the eastern division, or Paraguay proper, and the southern part is principally low prairies, with many lagoons covered with a rank vegetation. The forests are an inestimable source of wealth. Owing to the timber having been a royal monopoly during colonial times, and a monopoly of native tyrant rulers afterwards, they are still almost in the state of their primeval magnificence. Among forest trees, seventy kinds have been classified as suitable for building purposes and forty-three for mechanical

uses and cabinet-work, thirty-eight as fruit-bearing and eight as producing material that can be woven. Several of these varieties of timber are unknown to the forests of the United States. As immigration continues, the export of lumber and other products of the forests promises to become a business that will assume large proportions. The ordinary clothing of the laboring population, as well as of the Indians of the Chaco, is made by them from indigenous textile plants. Among these is cotton, which grows luxuriantly, and the shrub-like plants continue bearing from ten to twelve years. Of the fruit-bearing trees known also in North America, the most common is the orange. Large tracts of land are covered with it, growing wild, and almost every country-house is embowered in their beautiful foliage. Immense quantities of the fruit are consumed by the people, and more than ten millions are annually exported to the cities on the La Plata. They are carried in open piles on the deck of river steamers, and passengers are at liberty to help themselves at will. Other natural fruits are made into *dulce*, a moderate portion of which finds its way into the neighboring republics. Paraguayan dulce-cakes are regarded as a luxury in the cities on the Paraná and La Plata. They are made like a "jelly-cake," with

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alternate layers of the native pastry or bread called *chipa* and *dulce*, and are coated with a frosting of white sugar sometimes ornamented with colors. Although of a pleasant flavor, they are hard and dry when they reach those markets.

Of cultivated crops mandioca has always been regarded as the most important, supplying as it does the principal vegetable for the table and the common bread of the people. Tobacco is also regarded as an indispensable crop. Men, women, and children smoke cigarettes, and are rarely seen without them in their mouths. Nine hundred and seventy-five thousand pounds of tobacco were exported in 1882. A part of this was in the form of cigars, which are made by women. Soil and climate are alike favorable to the growth of the coffee tree, and attention is beginning to be directed to its cultivation in large plantations. The labor of these also falls upon the women. Except in these and the newly-established agricultural colonies, the cultivated crops are confined to the *chacras* surrounding the country houses. The average size of the *chacra* is less than three acres, and on it the whole supplies of the family are raised. The total area of cultivated lands and crops in 1882 was given as follows:

Crops.	Acres.
Maize, wheat, and barley . . . . .	210,000
Mandioca . . . . .	125,700
Tobacco . . . . .	41,500
Sugar-cane . . . . .	23,450
Cotton and other crops . . . . .	50,000
Total . . . . .	450,650

From its earliest history, *yerba maté*, or Paraguay tea (botanical name *Ilex Paraguayensis*), has gained a greater notoriety than any other article produced in Paraguay, and has been the chief source of revenue. From it Francia and the two Lopezes gained their enormous wealth, as did the Jesuit fathers before them. Lopez I. annually exported about eight hundred thousand dollars' worth. The last year of his life the export, of which he had the monopoly, amounted to more than twelve million pounds, of which the value was between five and six million dollars. The curing of *maté*, which, like all other native industries, was almost wholly destroyed during the war, has revived with the return of peace and is regaining something of its former importance. Eleven million nine hundred thousand and twenty-four pounds were exported in 1881, of which the official value was \$996,752.

It was from the universal use of the leaves of this plant in what was then known as Peru that

Europeans derived the custom of tea drinking. Paraguay tea was introduced into Europe fifty years before the Chinese herb was known there. It is said that the latter gained the precedence by an opinion which some physicians were hired to give by parties interested in the traffic, that the Paraguay tea was injurious to health. Quite as reasonable an explanation might be found in the different business methods of the parties engaged or interested in the traffic from the two sections of the globe.

The plant is indigenous to the entire northern part of the La Plata basin, and grows spontaneously throughout a wider district than the combined areas of France and Germany. In no part, however, does it reach such perfection as in the locality from which it took its name. The finest species is said to be found only in a comparatively small district lying north of Asuncion and east of the Paraguay River. This variety would probably thrive under cultivation in all sections where any species of the plant is found growing wild. The increasing demand for it in European markets will eventually incite to its cultivation.

Washburn thus describes a visit to the *yerbales*:

"April 8. This morning the work of collecting

the *yerba* commenced. The process of curing was as follows: A dry, level place is selected and a circular spot some twenty-five feet in diameter made perfectly smooth and hard, and a layer of damp clay spread over it and stamped down till it becomes a hard and smooth floor. Within this space a number of small trees are set into the ground in circles of about eighteen feet in diameter. The tops of the trees are bent over and interwoven into each other so that an oval roof is formed. Then, commencing some three feet from the ground, long withs are woven in longitudinally with the upright poles, forming a sort of open basket-work at the top. The *pēons* next go in search of the *yerba*, which they collect and bring to the camp. They take with them a sort of basket made of thongs of raw-hide, that they adjust on their shoulders and neck in such a manner that they carry enormous loads.

“Provided with this and a hatchet, the swarthy native plunges into the woods to look for the *yerba*. That most coveted is the bush from six to ten feet high, which he cuts down, and then, chipping off all the branches and leaves, whips them into his basket. It is the medium-sized shrub that is most sought. Sometimes the bush grows to a tree of twenty-five feet or more, but those are left unmo-



lested when the smaller shrub can be found. So soon as the *pēon* collects as much as he can carry he returns to the camp, and the branches, having the leaves still on them, are passed quickly through the blaze of a hot fire, and then the leaves are stripped off and thrown upon the ground. When a sufficient quantity has been gathered in this way the leaves are all taken up and worked into the wicker-work of the oval structure before described. They are worked in with great care and so as to be of a uniform thickness over the whole surface. When this is finished the floor beneath is swept out, and a pile of wood that has long been cut and seasoned is placed underneath and a fire kindled. The heat soon becomes very great, and much care is taken that it reaches all parts overhead alike, so that none of the *yerba* is scorched and none that is not completely dried. To cure it thoroughly every particle of moisture must be driven away, and as there are always more or less of the stems of the wood of considerable thickness it is not considered safe to withdraw the fire until it has been in full flame for some thirty-six hours. When the roasting process is finished the fire and ashes are drawn out, the floor carefully swept, and the now cured *yerba* is shaken to the ground.



It is then gathered up and placed under cover ready for packing.

"The packing process is not the least singular of the *yerba*-curing operation. First the green hide of a large ox is taken, and a strip about five feet by two and a half is taken and sewed up with thongs from the same hide in the form of a square pillow-case. It is then attached to strong stakes driven into the ground and a quantity of the *yerba* is put into it, when a couple of stout *peñons* proceed to press it down with heavy sticks of wood in the form of handspikes. It is a very slow process, as the *yerba* is beaten and hammered in until the mauls, though pointed at the ends, can hardly make an indentation. When as much has been forced in by this operation as possibly can be, the open sides are brought together and laced up with thongs of the green hide, and then it is left to harden in the sun. What with close packing and the contraction of the hide by exposure to the sun, it becomes almost as hard as a rock. The bales, called here *tercios*, usually weigh from one hundred and fifty to two hundred pounds each."

Numbers of these *tercios* may be seen at the various ports along the river and being unloaded before *almacens* in the towns. Small ones weighing

an *aroba* (twenty-four pounds) are not uncommon, and those of a half or even a quarter *aroba* put up in the same way may sometimes be encountered. The pounding to which the *yerba* has been subjected in the process of packing has reduced the dry leaves and twigs to a fine powder of a pale-green color tinged with brown, which is highly aromatic. It is called *yerba maté* from the cup from which it is partaken of, and is more frequently simply called a *maté*. The cup is made from a small gourd, grown for the purpose, in many fanciful shapes and ornamented on the outside by various dies and shallow cuttings or markings with a hot, pointed iron. A circular opening an inch in diameter is made in one side to admit the *bombilla*, a silver tube with a strainer on the end to prevent the powder entering the mouth. Long strings of *maté* cups are a conspicuous feature of all La Plata markets. The opening in the side is sometimes rimmed with silver or gold, and other decorations of the precious metals added. Occasionally a cup may be seen made from some other material. I saw one made from a small cocoanut shell that was bound with gold, supported on a golden trident, and decorated on its opposite sides with butterflies, whose gauzy gold wings were sprinkled with diamonds.

To prepare the tea, which is the universal beverage of the La Plata countries and the unfailing token of hospitality, the cup is half filled with the powder, with or without sugar, the *bombilla* inserted and the cup filled with boiling water,—for which the kettle is always in readiness,—and the hot liquid is sucked slowly through the tube. In the upper classes of society a servant is always in waiting to serve the *maté*. Among the laboring class a member of the family may present it. The relationship of godparent is recognized by law, and it is very customary for the *gente decente* to sustain this relation to children of the *peón* class. It is often a god-child who brings in the *maté* and otherwise serves about one's person and is the attendant when traveling.

*Yerba maté* is the one indispensable luxury of all classes throughout the La Plata countries. A cup of the tea is taken the first thing in the morning, and also after the mid-day siesta. It is presented to a visitor within a few minutes after entering a house, and is not infrequently tasted by the hostess before being passed to the guest. The same cup passes from guest to guest and to the several members of the family, being refilled as required. Upon entering a house and finding the lady taking her

*maté*, she has immediately withdrawn the *bombilla* from her lips and passed it to me. I have also frequently seen the servant trying the flavor through the *bombilla* while bringing in the *maté*.

The cacao or cocoa tree, from which chocolate is obtained, is also among the spontaneous productions of Paraguay.

The mode of preparing it for market is not so laborious as of the *maté*. The tree is an evergreen, and grows from twelve to twenty feet high. The fruit or pod is shaped something like a single banana, and its pulp is full of seeds resembling somewhat those of the watermelon. The trees begin to bear when three years old, and ripen two crops in a year. The fruit is picked or knocked from the trees with long poles, and piled in heaps for three or four days to ferment and let the pulp soften. The seeds are then easily separated from the pulp, and when dried are ground and pressed into the crude chocolate cakes of commerce.

The India-rubber tree also abounds in the forests, but as yet its produce is not an article of export.

The only Paraguayan manufactures that at present have any notoriety beyond its borders are laces made by the women and jewelry made by its goldsmiths, both industries being relics of the skill in

these departments of the fine arts gained under the teaching of the Jesuits in the era of their dominion. The lace industry embraces a large variety of articles, such as shawls, mantillas, scarfs for the head, curtains, tidies, handkerchiefs, edgings, insertings, hammocks, and many others, which find a ready sale throughout South America. A Paraguayan lace handkerchief sells in Buenos Ayres and Montevideo for from three to fifteen dollars. Finger-rings are the only specimens of the skill of Paraguayan goldsmiths that I encountered. They are composed of a number of slender rings so looped together that when worn they have the appearance of a heavy, solid ring slightly chased. When taken from the finger, with a slight shake one becomes a chain of several round links. These rings sell at about one dollar per link. The goldsmiths of Paraguay were noted for the excellence of their workmanship throughout the colonial period, and, so far as is known, retained their pre-eminence until the destruction of the nation. There is, perhaps, no part of the world in which so much fine jewelry has been worn by barefooted belles. Only within the past thirty-five years did shoes become essential for the *élite*, and their use is still almost wholly unknown among the laboring class.

In a country so impoverished and with such a debt hanging over it, how to create a revenue is a question of the utmost importance, and one that may well puzzle its most astute statesmen. As yet customs duties are the chief source from which the national exchequer is supplied. In 1881 the revenue from all sources was only \$524,000, and of this amount \$426,940 were customs receipts. In 1880 the imports amounted to \$1,030,000, and the exports to \$1,163,000. This excess of \$160,000 of exports over imports shows at least a healthy state of economy in the use of imported goods that augurs well for the final liquidation of the national debt. In 1881 the imports amounted to only \$1,291,943. Formerly there was a duty on both exports and imports, by which it was sought to distribute the burdens of government equitably among producers and consumers of all classes, the exporters of native produce as well as the consumers of imported goods, which are not necessarily the same persons; nor does it follow that the largest producers are consumers of imported articles to any appreciable extent. The export duty was abolished in 1877. The chief imports are cotton goods, wines and malt liquors, and flour. The chief exports are *maté*, hides, tobacco, and

fruits. The affairs of the government are so economically administered that even with its small revenue its financial condition is gaining a brighter aspect. In 1881, when the ordinary expenses of the government amounted to \$268,834 (of which \$71,748 was for the Department of Justice, Worship, and Education), there was at the end of the year a balance to the credit of the government of \$89,254. At the end of 1882 there was a balance of \$144,621, and treasury orders had risen from eight per cent. to twenty-five per cent.

Since its organization, in 1880, "The Bank of Paraguay," located in the capital, has furnished the currency of the country. It is a private institution, with a capital of \$100,000 (authorized capital \$500,000). In recognition of its utility, it is exempt from taxation. At the session of Congress in 1883 a law was passed to charter a national bank similar to the National Bank of the Argentine Republic, with an authorized capital of \$2,000,000, to be the fiscal agent of the government, which is one of the largest stockholders. As there is a large traffic with the Argentine Republic, and the balance of trade is in favor of the latter, Argentine national notes are current in Asuncion at a premium.

The probability is that the internal commerce of



the country will for an indefinite future depend mainly on the heads of the women and bullock-carts, where the latter are available. There is only one railroad in the country, and that is only forty-five miles in length and badly out of repair. It was built by Lopez II. for the transportation of troops. He had the headquarters of his army, until forced to retreat into the interior, at Paraguari, its northern terminus. In 1877 the government sold this railroad to a private company for \$1,000,000, which was paid in treasury scrip. The object of the sale was to assist in paying the internal national debt. Four classes of passenger cars are used on it. The third-class passengers ride on wooden benches in box cars. In the fourth class they stand on a platform car surrounded by only a railing. A street car connects the depot with the steamer landing. In 1882 there were only four trains per week leaving Asuncion in the morning and returning in the evening, and the whole traffic over the road during the year amounted only to \$61,207. The telegraph in connection with this railroad was the only one in the Republic until March, 1884, when one called *Paso de la Patria*, connecting Asuncion with Corrientes, was inaugurated. This brings Paraguay into telegraphic communication

with Buenos Ayres, and thence with the outside world.

Foreign commerce is wholly dependent on the Paraná and Paraguay Rivers, and until quite recently all that went beyond the La Plata basin had to pass through the Argentine Republic or the port of Montevideo. The transit trade through the Argentine Republic in 1882 amounted to \$643,790, of which more than eleven times as much went from as came to Paraguay. Two steamers per week, sailing under the Argentine flag, are despatched from Buenos Ayres for Asuncion. A Brazilian company sends one Paraguay river steamer per month from Montevideo. The official report for 1882 gave the following returns of Paraguayan ports:

		No. of Vessels.	
		Steamers.	Tonnage.
Entries . . . . .		452	100,450
Departures . . . . .		483	123,500
		Sailing.	
Entries . . . . .		170	4,396
Departures . . . . .		86	6,598

Of these, one hundred and twenty sailing vessels and two steamers carried the Paraguayan flag. In 1883 a company was formed to run small steamships

between Asuncion and Spain, stopping at the ports of Uruguay and the Argentine Republic. The first ship built for this line was named "Solis," in honor of the discoverer of the Rio de la Plata. The second was named "Colon" (Columbus).

The United States has little or no part, directly, in the commerce of Paraguay. It has had neither diplomatic nor consular representative there since the Paraguayan war. Whatever business is transacted with the people of the "Great Republic of the North" is done through its consul residing in Montevideo, more than a thousand miles away, the two little republics being united as one consulate. Thus the encouragement of seeing the "star-spangled" representative of popular sovereignty in their midst is denied to this people struggling so hard to attain it. The monarchies of Europe are duly represented.

One of the first cares of the new government was to provide for public schools. True, there had always been a farce of providing public instruction, and in the last year of the administration of Lopez I. it was made compulsory. But the education was not made secular, and hence the law defeated itself. There was then only one school in Paraguay for what, in their own parlance, was dignified as *higher education*, and it has been estimated that at the end

of his administration not one-third as many of the people could read as at the era of independence. In 1874 steps were taken to improve the efficiency of the schools by the importation of improved textbooks. There is a national college in Asuncion, with a full corps of professors, and several municipal schools. There is also a public library containing several thousand volumes, among them the works of the American authors,—Kent, Story, Wheaton, Greenleaf, Bancroft, Prescott, Motley, and Irving,—and a full set of “Appleton’s Encyclopædia.”

There seems to be an honest effort for the enlightenment of the people; and, considering its income, a large amount is expended for public schools. But until teachers also can be brought to them from countries that have heretofore enjoyed better privileges, the progress of popular education must be slow.

The agents of the American and British Bible Societies have carried their work into Paraguay, and in a few instances evangelical ministers from the coast cities have held religious services in Asuncion and its environs.

It is no longer the duty of the Postmaster-General of Paraguay to examine every one’s mail. If it were, his would be no sinecure office, as is shown by the

following summary of its postal service for three consecutive years:

Number of Letters Transmitted.	1880.	1881.	1882.
Inland . . . . .	20,796	34,117	54,154
Foreign (received) . . . . .	30,860	47,134	60,059
Foreign (sent) . . . . .	15,178	48,862	61,602
Post-office receipts . . . . .	\$1,872	\$2,227	\$2,306

For self-protection, an army of one hundred and fifty cavalry and three hundred and fifty infantry is maintained at government expense. A part of this small force is kept at Asuncion and the remainder on the frontier. In addition to this, every able-bodied man between eighteen and fifty-five years of age is regarded as a member of the Reserve, or Home Guard, and in an emergency may be called upon for military service.

There has been no general census published since 1879. As given at that time the entire population was 484,048, of whom 61,000 were civilized Indians, 70,000 wild Indians, and 7000 foreigners. In 1882 the population of its principal towns was given at 98,902, as follows:

Asuncion . . . . .	20,000
Villa Rica . . . . .	12,570
Villa Concepcion . . . . .	10,697
Villa San Pedro . . . . .	9,706
Villa Luque . . . . .	8,878
Villa San Estanislao . . . . .	7,453
Villa Itanguá . . . . .	6,948
Villa Ita . . . . .	6,332
Paraguari . . . . .	5,315
Humaita . . . . .	3,868
Villa Pillar . . . . .	3,722
Villa Jaguaron . . . . .	3,413

The city of Asuncion, which before the war had double its present population and much more than double its present magnificence, is delightfully located on a high bluff overlooking a bend in the Paraguay River. It commands a fine view of the river for a long distance and of a broad sweep of the surrounding country, bounded on the southern horizon by the blue peak of the Lambaré Mountain. The city was once laid out in regular squares regardless of the inequalities of the ground; but, except the public buildings surrounding the *plaza*, there is little regularity in the appearance of the modern city, and, by the washing of heavy rains, the streets in many places have become almost impassable gullies. At the outbreak of the war, Lopez II. was



building a magnificent palace for himself, also a theatre covering about four acres. Neither of these buildings were finished, and, with the remains of others that were destroyed in the bombardment of the city or have since fallen to decay because of the destruction of its inhabitants, give to the first capital of the La Plata countries the appearance of great antiquity, make it "a city of magnificent ruins." But if above these ruins rises a higher type of liberty, a more perfect form of government, a truer nationality, a nobler civilization, no tears need bedew their crumbling walls. That such is and shall be the case there now seems no reason to doubt.

Only ten years after the army of occupation left by the conquerors had been withdrawn from the prostrate nation, President Caballero gave this encouraging glimpse of its condition in his message to Congress:

"We begin to experience at last the result of the patient labor we have undergone in raising the country from its prostration, in repairing past disasters, and in giving a new impulse to our onward march. We have required a large measure of patience to attain these results; but, fortunately, after having overcome the pressure of great difficul-



ties, we are now able to feel assured that the work of national reconstruction is on a firm foundation and that the country is once more moving forward with a steady step to a prosperous future. In this noble work it is consoling to observe that the people themselves have taken the most important part. The cruel misfortunes which they have had to endure for a time saddened their spirit, but they were not able to crush it; and to-day the noble work which has been dignified by their sufferings begins to exhibit the victory which peace can attain for a country.

"This transformation is exerting a happy influence in behalf of public order. The Constitution is no longer a dead letter. Its prescriptions are no longer faithless promises. The independent action of the different departments of the government is no longer a lie. The sacred guarantees of life, honor, and property are no longer vain chimeras.

"Everything now favors the advancement of the country. . . . The riches of a nation are not measured by its size, but by its cultivation, its civilization, its commerce, its industries; and our every energy should be directed to the development of the elements which so marvellously exist around us, and in which our future greatness must consist.

"The state of the country is eminently satisfactory; our pastoral industry is increasing; our agriculture is occupying larger areas; our commerce is assuming greater importance; and our industries are gradually expanding. What is more, all the departments of government are working harmoniously and in unison; while the administration of justice, through the courts—those safeguards of the rights of the people—moves on with commendable regularity."

## CHAPTER XXXIII.

## EPITOME OF PARAGUAYAN HISTORY.

DISCOVERED by Sebastian Cabot, in the employ  
of Spain . . . . . 1527  
Asuncion founded . . . . . August 15, 1537  
Paraguay a Spanish colony till 1811, when Dr.  
Don Pedro Somerella, secretary of Governor  
Velasco, became the leader of the revolution  
of independence, which was secured without  
a battle.  
Informal Congress assembled . . . June 16, 1811  
Paraguayan independence announced June 17, 1811

## FIRST GOVERNING JUNTA.

General Fulgencio Yegros, Dr. José Gaspar  
Rodriguez Francia, General Don Juan Pe-  
dro Caballero, Padre Bogardin, Don Fer-  
nando Mora.

## SECOND GOVERNING JUNTA, 1811.

General Fulgencia Yegros, General Don Juan  
Pedro Caballero, Padre Bogardin, Don Fer-  
nando Mora, Don Gregorio de La Cerda.

Dr. José Gaspar R. Francia recalled to the  
 government as DIRECTOR OF THE JUNTA . 1813  
 Junta abolished and succeeded by a Consulate,  
 October, 1813

## CONSULS.

Dr. José Gaspar R. Francia, General Fulgencio  
 Yegros.

Consulate expired . . . . . October, 1814

Dr. J. G. R. Francia, "Dictator of Paraguay"

1814-17

Dr. J. G. R. Francia, "Perpetual Dictator of  
 Paraguay" . . . . .

1817-40

Independence acknowledged by Spain . . . 1825

By Argentine Confederation . . . . . 1852

By Great Britain . . . . . 1853

By United States . . . . . 1868

Provisional Government, after the death of  
 Francia, called by his secretary, and com-  
 posed of four generals of divisions and him-  
 self.

People called a Congress, January 23, 1841,  
 and appointed TRIUMVIRATE.

Triumvirate dissolved . . . February 27, 1841.

General Mariano Roque Alonso, as Military Governor, and Carlos Antonio Lopez, as his secretary, call a "Congress," and from it receive the title of consuls.

Carlos Antonio Lopez, General Mariano R.

Alonso, Consuls . . . . . 1841-44

Consulate abolished and the name of "Presi-

dent" adopted . . . . . 1844

Carlos Antonio Lopez, "President". . . 1844-62

Francisco Solano Lopez " . . . 1862-70

Paraguayan war . . . . . 1865-70

Francisco Solano Lopez killed . March 1, 1870

Provisional Governing Junta, composed of C.

Laizaga, C. A. Riverola, J. D. de Bodega,

established by the armies of the Triple Al-

liance at Asuncion . . . August 15, 1869

Provisional treaty of peace made with allies,

June 2, 1870

Constitution adopted . . . November 25, 1870

C. A. Riverola elected President December 10, 1870

Don Salvador Zovellanos elected President for

three years . . . . . December 12, 1871

Unsuccessful attempt by revolution to over-

throw the government of President Zovel-

lanos . . . . . March 23, 1872

Treaty of limits with Brazil ratified October 12, 1872

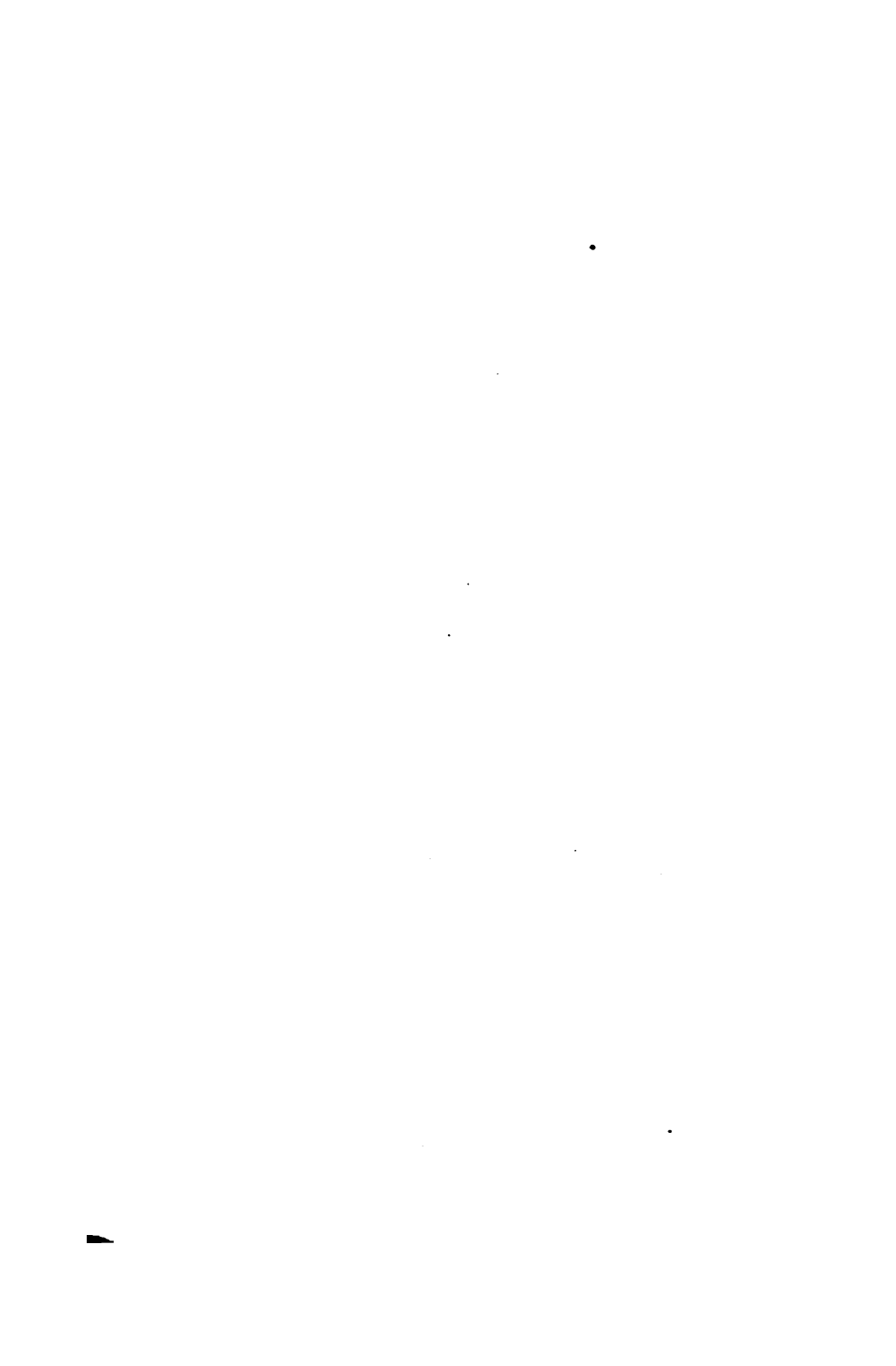
Señor Don Bautista Gil, President . . . . 1874  
Treaty of limits with Argentine Republic  
signed at Buenos Ayres . February 3, 1876  
Señor Don Candido Bareiro elected President . 1876  
General B. Caballero, President . . . . 1882

**PART V.**

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**BRAZILIAN LA PLATA.**





## CHAPTER XXXIV.

### BRAZILIAN LA PLATA.

WHILE Brazil cannot be claimed as a La Plata country, in considering the part of the continent drained by that river and most accessible through it, it must not be forgotten that a no insignificant portion belongs to that Empire, comprising its Provinces of Sao Pedro de Rio Grande de Sul (usually called simply Rio Grande), Paraná, and Matto Grosso, with the larger part of Sao Paulo and a corner of Goyaz and Minas Geraes,—an area equal to that of Texas, Minnesota, Georgia, Michigan, and California.

On entering Brazil a passport is necessary. This should be procured before leaving one's own country; but if that precaution has been neglected, application may be made to its representative (minister plenipotentiary or consul) at the port it is desired to enter. The passport is *viséd* by the local officers of each town or district visited, and his seal affixed, for which a small fee is paid. Until this has been done

the stranger has no right there and no rights to be respected. Like the natives, the foreigner must give three days' public notice of his intention before he can leave the Empire, or else furnish a security who will be responsible for any debts that may afterwards be proved against him. A passport to leave Brazil costs three dollars.

A knowledge of the Portuguese language is as essential on the eastern side of the river as of the Spanish on the western. But he who has mastered the one will soon make himself understood in the other. Although many spend months or even years without mastering more than the commonest phrases, he who must depend on expressing his thoughts through an interpreter will always find himself at a disadvantage. The ease with which a language may be "picked up," and the difficulty of an adult's acquiring it, are both exaggerated in the thoughts of those who have never tried the experiment. An ability to read and write a language may be acquired anywhere by study, and will be found of great advantage on entering the lands where it is spoken, and especially so in these countries. The ability to converse will then be acquired with the education of the ear, and a few months' practice will give one with average linguistic ability a fair command of it.

It is customary for travellers in Brazil—as also in the interior of the Spanish La Plata—to carry their own beds. The hammock is the favorite bed of the natives, and very handsome ones are made by Brazilian women.

In crossing the river a new money system is encountered, although some familiarity with it may have been gained in the neighboring republics. In the Brazilian system the *rey* is the unit of value. Its fractions and multiples follow the decimal system. The following table shows its denominations and their practical equivalent in the money of the United States:

20 (vento)	reis =	.	.	.	.	.	\$0.01
100 (ciento)	" =	.	.	.	.	.	.05
200 (doscientos)	" =	.	.	.	.	.	.10
500 (quinientos)	" =	.	.	.	.	.	.25
1000 (mil)	" (written 1\$000)	=	.	.	.	.	.50
2000 (dos mil)	" ( " 2\$000)	=	.	.	.	.	1.00

The smaller silver coins are so liberally alloyed as to make them accepted with reluctance beyond the border of the country, but the 2\$000 piece is as readily accepted in Uruguay and some parts of Argentina as their own coins. A very poor paper scrip supplies the greater part of the circulating medium of the Empire and fluctuates much in value,

rarely being less than ten per cent. below par. The English sovereign is legal tender at 8\$890, and is thus virtually a Brazilian coin. A letter of credit on some reliable and well-known bank\* is the most convenient method of carrying funds here, as the world over. Next to it, a draft on a well-known bank in England is most desirable.

With a passport, a couch, a ready tongue, and a well-filled purse, God speed the visitor to Western Brazil.

All, or nearly all, the area of the Brazilian La Plata was originally included in the Portuguese dependency of Sao Paulo, and its possession was secured to the Portuguese crown mainly through the prowess of the Mamelucos. When settled habitations and peaceful industries took the place of adventure, smaller divisions were found advantageous. All the territory possessed by Brazil in the temperate zone is drained by the tributaries of the Rio de la Plata, except a narrow strip lying between the Serra do Mar and the ocean. This mountain range extends from near Rio de Janeiro to Maldonado Point, in Uruguay, with an elevation of from

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\*The Brazilian consul at New York would probably furnish desired information on that subject at any time.

two thousand to two thousand five hundred feet. Its ascent from the seaward side is so abrupt as to be almost inaccessible, except at a few points, to other than muleback travellers. Several almost parallel ranges increase the difficulty of access to the seaboard. In the Province of Rio Grande a break in the Serra do Mar admits the Grande River to the sea through Pelotus Bay, the only available harbor for ships on this part of the coast. The entrance to Pelotus Bay is obstructed by dangerous sand-bars that will probably continue for some time to deflect much of the traffic that would otherwise centre here through the more circuitous routes of the tributaries of the La Plata. Notwithstanding this, Porto Alegre, at the head of the bay, is a town of considerable importance, and the only entrance the iron horse has yet made into the western part of the Empire is by a line connecting this port with Uruguayana, on the Uruguay River. This railroad is opening up a fine section of country, and is in operation about half of the distance.

Rio Grande is one of the most important Provinces of Brazil. It bears a strong physical resemblance to Uruguay, and its inhabitants are engaged in similar industries. Cattle raising ranks as the foremost industry. Stock cattle are worth from five to six

dollars per head, and those for the slaughter from two dollars and fifty cents to thirteen dollars. The annual slaughter is from two and a half to three million head, and more of the dried meat that forms the great staple of food for all classes throughout the Empire is contributed by the Rio Grande *vaqueros* than is furnished by any other part of its population. This Province also furnishes more wheat than is grown elsewhere in the Empire, and the berry is of excellent quality. "Improved methods" of cultivation have not yet been introduced. It is equally well adapted to all the fruits of the temperate zone. Cultivated lands are valued at from six to eight dollars per acre. Coffee and cotton are grown to a limited extent, but they reach greater perfection in the adjoining Provinces. The people, although, like Brazilians generally, a very friendly and affable race, are said to be averse to having strangers settle among them, and rather than suffer such a contingency buy up all lands that come into the market.

The Province of Sao Paulo ranks second in the Empire in the production of cotton, of which the fibre is very good. The plant blooms in January and picking begins in February. Cotton-mills are in operation in eight different towns, which repre-



sent an invested capital of \$2,254,000, and give employment to 470 looms. In 1884 funds were being subscribed to erect a mill in the city of Sao Paulo, of greater productive capacity than any in the Empire. (The largest one now in operation produces more than 4,000,000 yards of woven goods annually.) And this even in "slow Brazil," within three-quarters of a century after T. Ashe, Esq., writing thence, assured the British people that it was "unreasonable to suppose that manufactures could ever flourish in the western hemisphere!"

The cultivation of coffee ranks next after cotton,—if, indeed, it does not take the precedence,—and within a few years the new industry of collecting and preparing the milk of the mangabeira (India-rubber) tree for exportation has begun to attract the attention of its people. This tree is of medium size, resembles the weeping willow in form, and bears a delicious fruit something like a plum, that bears transportation well. It grows abundantly on the sandy soil of the serras. To collect the milk, several lengthwise incisions are made in the bark and dishes set under them. After a few days these wounds should be allowed to heal, and cuttings may then be made every month without injury to the tree. One person can attend to from ten to fifteen trees.

The Province of Paraná is less developed than are its southern neighbors, and has a more sparse population. Its warmer latitude is somewhat compensated by the high general level of its surface. It was on his route from St. Catherine's Island to Asuncion through this Province, in 1565, that the Spanish governor, Señor Alvar Nuñez Vara Cabeza de Vaca, struck terror into the hearts of the natives with the twenty-six horses that formed a part of his retinue. Never having seen such animals before, they brought out honey and chickens to feed them, and begged the governor to tell the "monstrous creatures not to be angry with them and they would give them whatever they wished." Now even the little children almost live on horseback. Poor Alvar Nuñez Vara Cabeza de Vaca had a hard time getting his "monstrous creatures" through to his capital. He had to keep a company of men at work chopping a path for them through the thick growth of thorny brushwood, and had to build eighteen bridges for them over the Ibicuy River alone. It cannot be said that highways have very greatly improved since his day. If a single word can express the greatest need of Western Brazil, that word is roads. Yet a denser population must exist before a great change in this respect can transpire. Bullock-carts are in

some sections available, but for the most part horseback and muleback must for the present continue the chief mode of conveyance for man and merchandise.

Matto Grosso is one of the largest political divisions of the Empire. Its name, signifying *thick brushwood*, indicates the nature of its timber growth. The climate is warm but salubrious. After Minas Geraes, it has been Brazil's most prolific diamond field. Although the diamonds are usually small, no other field yet discovered has yielded so large a number of the first water. The search for them is still rewarded by a fair yield, but the interests of agriculture are now superseding it. Coffee, cotton, maize, mandioca, and tobacco are its principal crops. Cuyubá, the capital of the Province, is situated in the midst of the gold district, and was founded through the excitement attending the discovery of that metal. Except Ouro Preto, no Brazilian town was more cursed with the yellow dust. Could human beings have lived on gold, eaten it, covered and shielded themselves with it, these early settlers had been blessed. Instead, with it all about them, they found themselves the poorest of all men. In their misery another affliction awaited them that may have given foundation to the fable of "John

Whittlesay's cat." The place became infested with rats, and a Portuguese, who preferred speculation to swinging the pickaxe, brought out a pair of cats. The first kittens sold for thirty-two drachms of gold avoirdupois, and the second generation for twenty-one and one-quarter ounces apiece. The relative value of cats and gold has somewhat changed, but both still contribute to the welfare of the inhabitants. This city is two thousand miles by river from Montevideo, Asuncion being about midway between them. Since the opening of the Paraguay River it has been regularly connected by steam navigation with the ports of the South Atlantic, a new impetus has been given to all peaceful industries, and new villages are growing into the dignity of towns. No part of the Empire has developed more rapidly than its La Plata Provinces in relative importance since the conclusion of the Paraguayan war. This increased facility of communication between the Spanish and Portuguese sections of the La Plata is also conducive to a better acquaintance and more appreciative friendship, as well as to the development of local commerce equally advantageous to both.

The Brazilian Provinces is the only part of the La Plata in which African slavery now exists, and by existing law it will vanish from it in 1890, when

the government will purchase all that may then remain. On the passage of the gradual abolition law, in 1871, a manumission fund was provided for from certain lotteries and special taxes with which to buy slaves and set them free. In the first twelve years after the passage of the law more than twelve thousand slaves were freed from this fund, and a large number had also purchased their own freedom. Since 1880 the anti-slavery question has been vigorously agitated, and many masters have voluntarily freed their bondmen. At the beginning of 1883 Rio Grande was next after Rio Janeiro in the number of slaves manumitted. The next year some of the northern Provinces abolished slavery within their limits. At the beginning of the century one-fifth of the entire population of the Empire were African slaves, but it is decreed that when it shall close the sun will set on a nation of freemen. There is here no such prejudice against color as existed in the United States; for, although the African has always been introduced into Brazil as a slave, no prejudice exists against him as an individual or against his race. His slavery is merely his accident, and when he has gained his freedom he is no more contemned than if he could trace his descent untainted to Lusatania. African blood flows as richly in marble halls

as in mud hovels. Every avenue of wealth and political preferment is open to it.

The largest proportion of slaves are now held in the agricultural districts, where it is still believed that the successful cultivation of coffee is dependent on slave labor,—a belief held all the more tenaciously because it has been found that plantations worked by manumitted slaves yield much less than before their manumission.

There is no prettier sight in the whole range of husbandry than a coffee plantation, not excepting the orange groves of Paraguay. The trees are about twelve feet high, covered with glossy dark-green leaves. The blossom is pure white, very fragrant, and lasts but a single day. The first blooming season is in August and September, the second in November and December, and a third in January. The berries, when ripe, are a bright red, resembling cherries or cranberries. The first gathering is the main crop. The trees begin to bear when three years old and continue bearing from fifteen to twenty years. The fruit is gathered in large baskets. Four pounds of dried coffee per tree per year is a good yield. To gather from twenty-five to thirty-five pounds is a day's work for a slave. After being dried on a platform, the berries

are passed between rollers to remove the pulp or husk, then soaked to remove a mucilage that adheres to the membrane surrounding the seeds, then again dried, passed through rollers, and winnowed, when it is ready to be sacked and placed on the back of a mule for its journey to the seaboard. Improved machinery for preparing it for market, suited to a large plantation, costs about fifteen thousand dollars.

A few years after the discovery of diamonds in Brazil, the King of Portugal, alarmed at the rapid decrease in their value, called together his wise men to devise a remedy. Dr. Joam Mendez de Almeyde, a distinguished lapidary, "animated," as he said, "by the fear of God, the love of his neighbor, the respect due to his king, and the fidelity of a good subject," brought all his powers to bear upon "the most important affair that had ever been brought forward from the beginning of the world." Royal Parliaments, commercial savants, and centuries do not always agree as to the most important subjects of human consideration. The whole Brazilian diamond yield during the dominion of Portugal was two hundred and thirty-two thousand carats, valued at seventeen million five hundred thousand dollars. The single coffee crop of 1884, at eight cents per pound, amounted to nearly four times as much. Of



this crop the United States bought nearly five hundred million pounds, so fond have our people become of the *black broth* of the Lacedemonians.

People cannot live upon "black broth" let its material be never so abundant, and as wheat does not enter into the food supply of the native Brazilian, its place is filled by a flour made from the tuberous roots of the mandioca plant, of which two species are cultivated. The smaller one is the same described as taking the place of the potato in Paraguay. The one principally cultivated for flour is larger, the tubers averaging from five to six pounds in weight, and sometimes reaching from twenty to thirty pounds. The stalks are slender and grow from three to four feet in height, with a few dark bluish-green leaves and buds throughout their length, by means of which the plant is propagated. When a field is gathered, the stalks are cut into four-inch slips and planted for the new crop. The ground is prepared by throwing it up into ridges, the same as for sweet potatoes. When the land is exhausted a new tract is prepared by burning off the logs and brush, and the mandioca is quite as much at home among the stumps as are corn and potatoes in the "new" parts of the United States. The labor of cultivating mandioca is left wholly to the women,

because tradition says a celestial visitor first gave her the plant and explained its use and mode of cultivation, and hence it is believed that a man can have no luck with it. The angel also explained to her the method of freeing it from its poisonous juice, which is deadly to mankind. This is effected by rasping the tuber to a pulp and subjecting it to pressure, after which it is dried on heated stone griddles, pounded in wooden mortars, passed through a sieve, and is ready for use. Half an hour is sufficient to prepare enough for a meal from the tuber and bake it into cakes. The native or aborigines' rasp is a bit of timber with sharp stones gummed to its surface; the foreigner's rasp, a wheel with a brass tire punched full of holes and put on rough side out, which one negro turns while the other holds the tuber against it with his hand. The native press, which was also in use when the country was first visited by the white man, is a long, slender wicker bag which, when pressed full of pulp, loses in length but gains in width. It is then hung up and a weight fixed to the bottom, which restores the length and expels the juice. In the absence of a more convenient weight the manipulator takes hold of the bottom with his hands and swings himself from the ground. The foreigner's method is to put

the pulp into hair-cloth bags and place it under a screw. The one press can be bought for a dime, the other costs nearly three hundred dollars. The fine sediment that settles in the bottoms of the vessels that receive the juice forms the tapioca of commerce. Considerable quantities of the flour are now also exported to Europe for its manufacture. The flour is either eaten dry,—for which it is often carried in the travelling-bag,—baked into cakes mixed with water or with water and honey, or fried in olive oil or suet. It also forms a principal ingredient in the *olla podrida* or “national stew” of dried beef and vegetables that takes the place of the *puchero*, universal on the other side of the river.

The University of Sao Paulo is the oldest school for higher education in the Empire, and the only one in these Provinces. Within its walls many of Brazil's most able men have been educated. Its curriculum is similar to that of the colleges of the United States. Its divinity course requires seven years. Aside from the advantages afforded by it, the means of acquiring an education are very limited. In 1882, Brazil devoted seventeen and one-half per cent. of its revenue to the cause of public instruction. During that year two children for every one hundred inhabitants in the Province of Rio Grande

received the benefit of the grant. Only one more child out of every thousand inhabitants was in the schools of Sao Paulo, and three more to the thousand in those of Paraná. The maximum of the district was reached in Matto Grosso, where there was one child in school for every twenty-five inhabitants. The normal school and the foreign teacher are not yet factors in the Brazilian scheme of education.

Like the republics west of it, the Empire of Brazil early intimated a desire to receive accessions to its population from other countries, and for a time its greater tranquillity proved more attractive. In the six years from 1857 to 1862, Brazil received 97,460 immigrants and the Argentine Republic only 33,020. But in the six years from 1876 to 1882 the Argentine Republic received 176,385 and the Empire of Brazil only 92,620, and this notwithstanding that several million dollars had in the mean time been disbursed from the Imperial treasury for the encouragement of immigration and the support of immigrants. With a large outlay of money, it has established several colonies of Europeans, some of which have been reasonably successful. The townships laid out for colonization by the Imperial Government are six miles square, and are divided into quarter sections of seventy-five acres, for which

a merely nominal price is charged, payable within five years at six per cent. Deeds\* are given when the lands are marked off. But as the bulk of uncultivated lands in the Empire belong, not to the government, but to individuals, who hold immense tracts free from taxation, and take but little interest in colonization, those general and extensive schemes which might otherwise obtain are impracticable. The agitation of the subject how to augment its population has made prominent the rather discouraging fact that a very small proportion of those who from time to time have found a home there have accepted the privileges and assumed the responsibilities of citizenship. Although a large number of foreigners have been engaged in business in different parts of its domain during the first fifty-seven years of the independence of Brazil, only 5309 persons were naturalized. Several reasons are assigned by Brazilian statesmen for this, among which are the

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\* Minerals are not included in these government sales unless so specified; as, with certain specifications and limitations, the mineral wealth of Brazil has always been the prize of the finder, who pays a percentage into the Imperial treasury. The extraction of the mineral wealth, as well as the modern development of other Brazilian industries, is due to the investment of foreign capital, a large proportion of which is British.

political disabilities attaching to foreign-born citizens and to all non-adherents of the State Church. The removal of all such disabilities is earnestly advocated by some of its most eloquent legislators. As a measure to secure the assimilation of its foreign population and attract others in increasing numbers, the "Citizens' Bill" was introduced in the Congress of 1883, and was again agitated in that of 1884. By the provisions of this bill, foreign-born citizens are to be eligible to all offices in the government, including the Regency; all foreigners become citizens by a residence of three years, unless they go before the consul representing their country and state that they do not wish to renounce their citizenship in their native land; the time of residence necessary to secure Brazilian citizenship is reduced from three to two years by marrying a Brazilian lady or holding civil office.

Whatever special legislation may add its accelerating influence to the general development and prosperity of the Empire, its La Plata Provinces will bear no insignificant part in its future history.

THE END.











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